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Llywarch

12/-

THE
HEROIC ELEGIES
AND
OTHER PIECES

OF
LLYWARCHEN,
PRINCE OF THE CUMBRIAN BRITONS:

WITH
A LITERAL TRANSLATION,

BY
WILLIAM OWEN.

Y GWIR YN ERBYN Y BYD.

LONDON:

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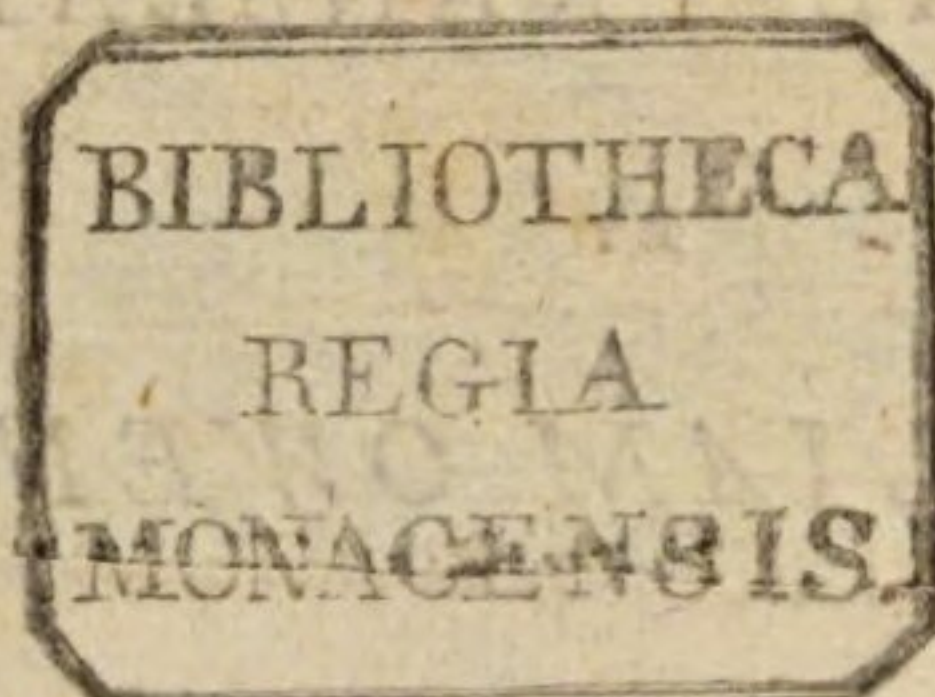
HEROIC FEELS

OTHER PIECES

BY W. A. R. C. H. E. N.

PRINTER OF THE CUMMINS EDITION

A LITERARY TRANSLATION



PRINTED BY J. G. H. V. E. T. H. Y. D. E.

LONDON

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M. DCCC. XL.

TO
THOMAS PENNANT
AND
PAUL PANTON, ESQUIRES,

IN TOKEN OF ACKNOWLEDGEMENT,
FROM AN INDIVIDUAL OF A NATION

BENEFITED BY THEIR PATRIOTISM,
THIS COLLECTION OF THE WORKS OF
LLYWARÇ HEN,

IS MOST RESPECTFULLY DEDICATED,

BY THEIR HUMBLE SERVANT,

WILLIAM OWEN.

THOMAS PENNANT

AND

PAUL PATTON, ESQUIRE,

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SOME ACCOUNT

OF

LLYWARÇ HEN,*

WITH A SKETCH OF BRITISH BARDISM.

LLYWARÇ HEN, or *Llywarç the Aged*, was one of those who signalized themselves in an age, remarkable in the history of *Britain* for terrible war and devastation.

* Eight of the Elegies of *Llywarç Hên*, addressed to particular persons, being in some degree historical, were selected from his other pieces, and the five shortest, and part of the three longest of them translated, with notes, and a sketch of the Author's life, by the late *Richard Thomas*, A.B. of *Jesus College, Oxford*. Having access to the work which Mr. *Thomas* left behind, I was induced, for the sake of a short respite from my long confinement to the compiling of a *Welsh* and *English* Dictionary, to bestow a few days in making a translation of the remainder of *Llywarç Hên's* Poems; but on examining what was already done, I found the Translator had been too anxious in aiming at elegance, to preserve that strictly literal form which it was my wish to give; I therefore rendered the whole, line for line, as close as the two languages would permit. Indeed the *English* phraseology has been made subservient to the original, as often as it could be done, without becoming unintelligible. This remark I wish the Reader to remember as an apology for many passages; but others may be the result of a want of leisure, and ability. What little account is given of the Author, is for the most part taken from the sketch by Mr. *Thomas*; whose premature death, those who have a taste for *British* Antiquities have real cause to lament.

There were many celebrated Bards amongst the ancient *Britons*, whose productions have been partly preserved to the present time; but it is to be

tion. As to the exact period wherein he flourished we are enabled to determine, with a tolerable degree of exactness, by concurring circumstances, that he was born about the commencement of the sixth, and lived to the middle of the seventh century; being about a hundred and fifty years old at the time of his death.*

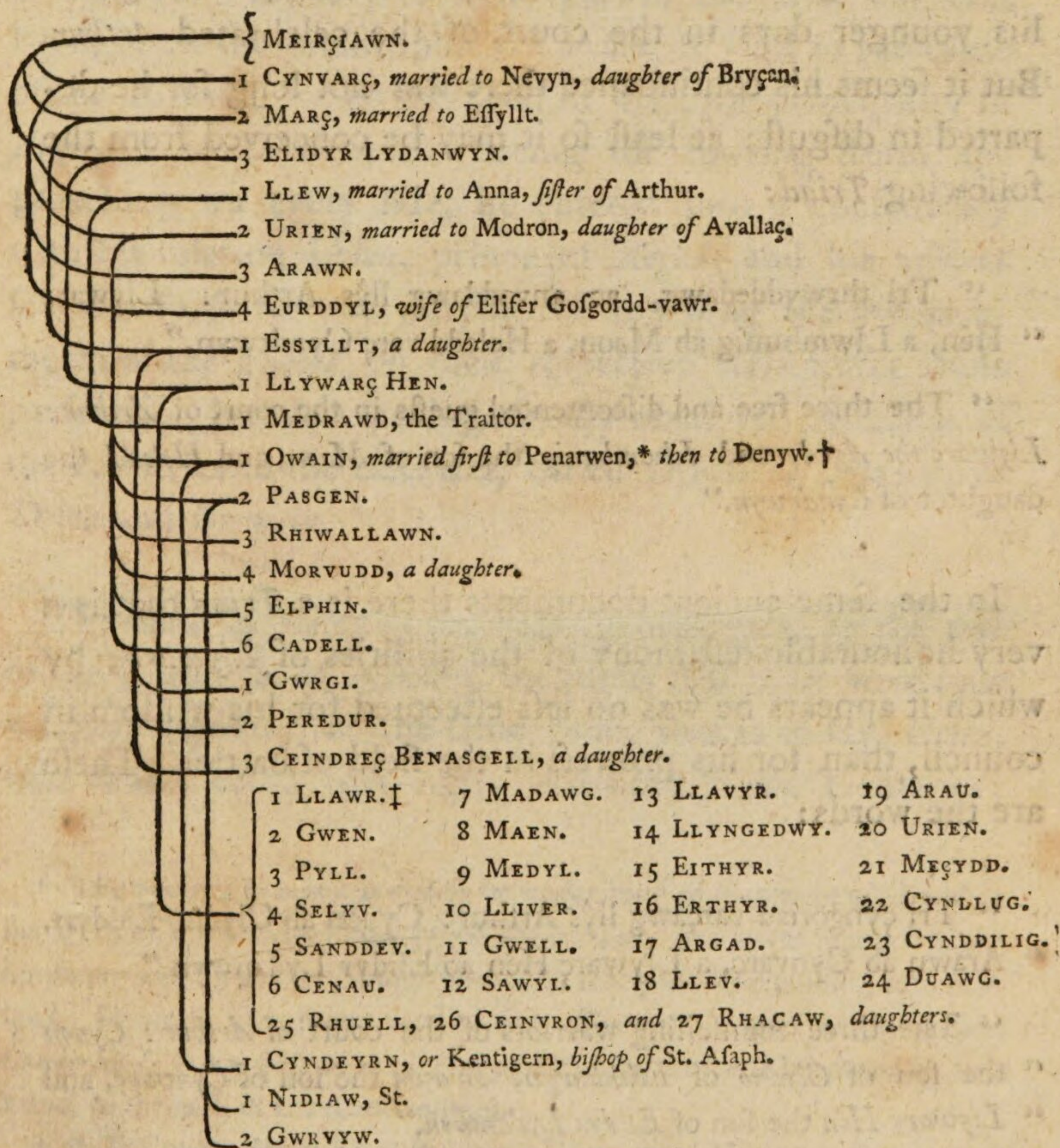
He was descended from princes, who had been elective monarchs of the whole island. His father was *Elidyr Lydanwyn*,

regretted that a number of most curious relicks have also been lost through the vicissitudes of destructive warfare; and what remain moulder away apace. The number of pieces which are now extant, composed anterior to the death of the last *Llywelyn* may be about five hundred; nearly a third of which are as old as the fifth, sixth and seventh centuries; and written chiefly by *Aneurin*, *Myrddin ab Morvryn*, and *Llywarç*, who were northern Britons, and *Taliesin*, a native of *Wales*. Fearing that a total oblivion should, at some short period hence, be the fate that awaits these monuments of genius, the Editor, anxious to give the world some notice of their existence, has it in view to lay them before the public, to give such an idea of their merits as can be formed from a mere literal version; in the manner adopted in the present collection.

* *Arthur* was killed in 542, *Cadwallon* died about the year 646, at both of which periods *Llywarç* was alive, consequently what is advanced above cannot be far from the truth. Collateral proofs might be brought from the old Pedigrees, the Catalogue of *British* Saints, and from the *Triades*, that would settle the point with a greater degree of certainty; but perhaps it will not be thought of such moment as to want farther elucidation.

*Lydanwyn, the son of Meirçion, the son of Grwst, the son of Cenau, the son of Coel king of Britain.**

* To gratify the curious in old pedigrees still more, we are enabled to give that of the venerable *Llywarç* here more at large.



* Daughter of Cul Vanarwyd Prydain.

† Daughter of Llewddyn Luyddawg of Edinburgh.

‡ Variations of the names from different copies—*Gwair, Nevydd, Deigyr, Nudd, Rhudd, Hcilyn, Llywenydd, Gorwynion, Cain, Llorien, Cynddaw, Dawywg, Brawyn, Rhun.*

What has been asserted with respect to the period wherein *Llywarç* lived, the following detail of the leading incidents that happened to him, will corroborate with a considerable degree of precision.

According to the *Historical Triades*,* he passed some of his younger days in the court of the celebrated *Arthur*. But it seems his continuance there was not long for he departed in disgust; at least so it may be conceived from the following *Triad*:

“ Tri thrwyddedawg, ‘ac anvoddawg llŷs Arthur: Llywarç
“ Hên, a Llwmhunig ab Maon, a Heledd verç Cyndrwyn.”

“ The three free and discontented guests in the court of *Arthur*:
Llywarç the Aged, and *Llwmhunig* the son of *Maon*, and *Heledd* the
daughter of *Cyndrwyn*.”

In the same ancient documents there is a *Triad* that is a very honourable testimony of the abilities of *Llywarç*; by which it appears he was no less esteemed for his wisdom in council, than for his prowess in the field of battle. These are the words:

“ Tri çyngoriad varçawg llŷs Arthur: Cynon ab Clydno Eiddyn,
“ Arawn ab Cynvarç, a Llywarç Hên ab Elidyr Lydanwyn.”

“ The three counselling warriors of the court of *Arthur*: *Cynon*
“ the son of *Clydno* of *Edinburgh*, *Arawn* the son of *Cynvarç*, and
“ *Llywarç Hên* the son of *Elidyr Lydanwyn*.”

* The *Triades of the Isle of Britain*, as they are called, are some of the most curious and valuable fragments preserved in the *Welsh* language. They relate of persons, and events from the earliest times to the beginning of the seventh century.

Arthur,

Arthur fell in the battle of *Camlan*, in the year 542, at which period *Llywarç* must have been nearly forty years old. His stay with *Arthur* was not long, the particular time, most probably, was when he composed the Elegy on *Geraint ab Erbin*, about the year 530, in which *Arthur* is mentioned. *Llywarç* took no part in the civil war that brought on the catastrophe at *Camlan*, so fatal to the cause of the *Britons*; for he was then in his own principality of *Argoed*,* in *Cumberland*. Seeing the lowering storm approaching on every side, he entered into a confederacy with his relation *Urien*, prince of *Reged*, and his valiant son *Owain*,† for the purpose of repelling the incroachments of the *Saxons*, on their respective territories; those persevering invaders having already obtained possession of the countries to the eastward, called *Deivyr a Brynaiç*, or *Deira* and *Bernicia*.

The ancient writer of the *Saxon* genealogies, at the end of the Chronicle of *Nennius*, mentions that there were four kings in *Cumbria*, at the same time, that is to say, *Urien*, who was elected sovereign; *Rhydderç*‡ the Generous;

* The ancient *Cumbria* is not to be understood as comprehended within the limits of the province now called *Cumberland*; but it was so much of the northern country as the *Cymry* retained at that period, extending into *Scotland*. However it is pretty certain that *Argoed* was a part of the present *Cumberland*; it lay west of the Forest of *Celyddon*, and was bordered by that wood, to the east, as the name implies.

† “ Tri gwyn deyrn Ynys Prydain: Rhun mab Maelgwn, Owain mab Urien, a Rhuvaon Bevyr mab Deorath Wledig.”

“ The three blessed princes of the isle of *Britain*: *Rhun* the son of *Maelgwn*; *Owain* the son of *Urien*; and *Rhuvaon* the Fair, the son of *Deorath Wledig*.”

TRIADES.

‡ “ Un o dri-ar-ddeg o vreninawl dlyfau Ynys Prydain: Dyrnwyn, ciedd Rhydderç,

Gwallog the son of *Llëenog** and *Morgant*.† These, under the command of *Urien*, defeated *Deoderic* king of *Bernicia*, and obliged him to retreat to the island of *Medcant*, where he was blocked up for three days. Whilst *Urien* was thus pursuing the advantages over the enemy, he was basely murdered by *Llovan Lawddifro*, and *Dywnaval*, at the instigation of *Morgant*, who envied his superior talents and military prowess.‡ This action was included in a *Triad*, denominated

“ *Rhydderç Hael*; yr hwn pan dŷnid o’i wain ae’n dân o’i ddwrn hyd ei
“ *vlaen*.”

“ One of the thirteen princely rarities of *Britain* was *Dyrnwyn*, the sword
“ of *Rhydderç* the Generous, which when drawn out of the sheath would
“ appear as a gleaming flame from the handle to the point.” MSS.

“ *Tri Hael Ynys Prydain*: *Rhydderç Hael* ab *Tudwal Tudglud*; *Mor-*
“ *dav Hael* mab *Servan*: a *Nudd Hael* vab *Senyllt*.”

“ The three generous chiefs of the isle of *Britain*: *Rhydderç Hael*, the son
“ of *Tudwal Tudglud*; *Mordav Hael*, the son of *Servan*; and *Nudd Hael*,
“ the son of *Senyllt*.” TRIADES.

* “ *Tri aerreddawg Ynys Prydain*: *Selyv* mab *Cynan Garwyn*, ac
“ *Avaon* mab *Taliesin*, a *Gwallawg* mab *Llëenawg*; *sev açaws y gelwid*
“ *hwynt*, *yn aerreddogion*, *wrth ddial eu cam oc eu bedd*.”

“ The three grave slaughterers of the isle of *Britain*: *Selyv* the son of
“ *Cynan Garwyn*, *Avaon* the son of *Taliesin*, and *Gwallog* the son of *Llee-*
“ *nog*; the reason they were called grave slaughtering chiefs was, that they
“ revenged their wrongs even from their graves.” TRIADES.

† “ *Tri Rhuddvâawg Ynys Prydain*: *Arthur*, *Rhun* mab *Beli*, a *Mor-*
“ *gant Mwynvawr*.”

“ The three ruddy chiefs of the isle of *Britain*: *Arthur*, *Rhun* the son of
“ *Beli*, and *Morgant Mwynvawr*.” TRIADES.

‡ *Nennius*. He is confirmed by this *Triad*:

“ *Tri tharw câd Ynys Prydain*: *Cynvawr Cad Cadwg* mab *Cynwyd*
“ *Cynwydion*, *Gwenddolau* mab *Ceidiaw*, ac *Urien* mab *Cynvarç*.”

“ The three *Bulls of Conflict* of the isle of *Britain*: *Cynvawr Câd Cadwg*
“ the

denominated the three villainous deeds of the isle of *Britain*.

Urien having thus fallen a victim to treachery, his sons *Owain*,* *Pasgen*,† *Rhiwallon*,‡ *Elphin*, and *Cadell*, in concert

“ the son of *Cynwyd Cynwydion*, *Gwenddolau* the son of *Ceidio*, and *Urien*
“ the son of *Cynvarç*.”

* There are several poems by *Taliesin* still extant recording the battles of *Urien* and his son *Owain*, who are likewise mentioned in several *Triades*—

“ Tri gwyn dorllwyth Ynys Prydain : *Urien* ac *Eurddyl*, plant *Cynvarç*
“ *Hên*, a vuant yn un torllwyth y' nghalon *Nevyn* verç *Bryçan* eu mam ;
“ yr ail *Owain* ab *Urien* a *Morvudd* ei çwaer, a vuant yn un torllwyth
“ y' nghalon *Modron* verç *Avallaç* ; y trydydd, *Gwrgi* a *Pheredur* a *Çein-*
“ dreç *Benaçgell*, plant *Elifer* *Gofgordd* vawr, a vuant y' nghalon *Eury-*
“ ddyl verç *Cynvarç* eu mam.”

“ The three blessed burdens of the womb, of the isle of *Britain* : *Urien*
“ and *Eurddyl*, the children of *Cynvarç*, who were twins in the womb of
“ *Nevyn*, daughter of *Bryçan*, their mother; the second was *Owain* ab
“ *Urien* and *Morvudd* his sister that were one burden in the womb of
“ *Modron* daughter of *Avallaç*; the third was *Gwrgi*, *Peredur*, and *Cein-*
“ dreç *Benaçgell*, the children of *Elifer* with the numerous clan, who were
“ one burden in the womb of *Eurddyl* the daughter of *Cynvarç*, their
“ mother.”

† “ Tri thrahawg Ynys Prydain : *Sawyl Benuçel*, *Pasgen* mab *Urien*, a
“ *Rhun* mab *Einiawn*.”

“ The three haughty chiefs of the isle of *Britain* : *Sawyl Benuçel*, *Pas-*
“ gen the son of *Urien*, and *Rhun* the son of *Einion*.” TRIADES.

‡ “ Tri hualogion deulu Ynys Prydain : teulu *Caswallawn* *Lawhir*, a
“ ddodafant hualau eu meirç ar eu traed bob ddau onaddynt, wrth ymladd
“ â *Serigi Wyddel* y' *Ngherig* y *Gwyddyl* yn *Môn*; a theulu *Rhiwallawn*
“ mab *Urien*, yn ymladd a'r *Saeson*; a theulu *Belyn* o *Leyn*, yn ymladd
“ ag *Edwyn*, yn *Mryn Cenau* yn *Rhôs*.”

“ The three fettered clans of the isle of *Britain* : the clan of *Caswallon*
“ with the long hand, who put the fetters of their horses on their legs, two
“ by

cert with their relations, but the first in particular, struggled hard against the *Saxons*, with various successes, until they all eventually fell by the sword, or were obliged to quit their country. Amongst the latter was the venerable *Llywarç*, with his surviving sons, now reduced to a few in number, who took refuge in *Powys*, where they were hospitably received by *Cynddylan*, prince of a part of that country.

This *Cynddylan* was the son of *Cyndrwyn*, and probably a relation of *Broçwel*, another *Powysian* prince, who commanded the army of the *Britons* against the *Saxons*, in the memorable battle of *Bangor*, in the year 603, being then a very old man.* *Cyndrwyn*† had four brothers, *Maoddyn*, *Elwyddan*, *Eirinwedd*, and *Cynon*; and six sons, *Cynddylan*, *Elvan*, *Cynon*, *Gwion*, *Gwyn*, and *Cuawg*. Most of these, if not all, perished in their wars with the *Saxons*.

At the time that *Llywarç* came into *Powys*, *Cynddylan*, and his brother *Elvan*, were at war with the neighbouring people of *Lloegyr*, probably *Saxons* and *Roman Britons* united; but whom the Bard calls by the name of *Franks*, in one passage: their commander's name was *Sannier*; who, in conjunction with one *Twerç*, had seized on *Tren*, a town

“ by two together, when fighting against *Serigi* the *Irishman*, at the *Irish*
 “ *Stones* in *Môn*; and the clan of *Rhiwallon* the son of *Urien*, fighting
 “ against the *Saxons*; and the clan of *Belyn* of *Lleyn*, fighting against *Ed-*
wyn, at *Bryn Cennau* in *Rbôs*.” TRIADES.

* One of the sons of *Cyndrwyn* was in that battle.

† He lived at *Llysfyrwenan* near *Caer Einion*.

that

that was the property of the father of *Cynddylan*, situate most likely on the river *Tern*, near the *Wrekin*, where the scene of the Elegy on *Cynddylan* chiefly lies. *Llywarç*, and his sons, took a very active part in the wars carried on by their protectors. Tradition says that he was in an engagement at *Rhiw-Waedog*, near *Bala*, in *Meirion*; and which is confirmed by the Poet himself, in the following stanza:

“ Cynddelw cadw dithau y rhiw,

“ Er à ddêl yma heddyw—

“ Cudeb am un mab nid gwiw !”

“ *Cynddelw*,* guard thou the cliff,

“ Against whoever may come here this day—

“ Fondness for one surviving son shall not avail !”

This battle probably deprived *Llywarç* of that remaining son, and it might have been the last in which he bore a part himself.*

Dr. J. D. Rhys has preserved the following stanza, not to be met with in the regular works of *Llywarç*, which he

* There is a stanza in one of the Elegies that is almost the same as this, except the name, consequently one may be only a different reading of the other, the effect of an error in the transcript.

* Near the place where it happened, in the middle of the township of *Rhiw-waedog*, there is a deep little valley, where there is generally some stagnant water in winter, called at this day *Pwll y Gelanedd*, or the Pool of the Slain; and a few years ago, in a field contiguous to the place, a man found a spear head, which he believed was brass, but he had lost it.

made

made on seeing the horse of his son *Paen* stumble under him.

“ Mor fwrth y fyrthioedd marc *Paen*,

“ Yn mariandir, grodir graen

“ Eivionydd, mynyç malaen—

“ Lle ni bo mign e vydd maen.”

“ How abruptly fell the horse of *Paen*,

“ In the sandy, gravelly soil

“ Of *Eivionydd*, teeming with misfortunes—

“ Where there is no bog there a stone will be.”

An old manuscript furnished another fugitive verse, prefaced with an anecdote to the following import.* It happened that *Gwen*, the son of *Llywarç*, had his horse killed under him in battle; and himself was slain sometime afterwards. The scull of the horse having been placed, instead of a stone, in a bridge over a rivulet, that was contiguous to the spot where he was killed, *Llywarç* by chance passed that way, when his servant told him—“ That is the scull
“ of the horse of *Gwen* your son!” To which he replied—

“ Mi a welais ddydd i'r marc,

“ Friw hydd, tavledydd tywarç,

* These are the original words—Ev a ddamweiniodd lladd marc *Gwên* ab *Llywarç* mewn brwydyr: Gwedi lladd y marc, ev a lās *Gwên*; ac yn hir o ysbaid gwedi hynny y rhoesbwyd penglog y marc yn lle càreg mewn farn, dros aber oedd yn ymyl y man lle lladdefid y marc. Ac yn ol hynny damweiniodd i *Lywarç Hên* dramwyaw ar hyd y fordd hōno; ac yno i dywaid gwās *Llywarç* wrtho—“ Dacw benglog marc *Gwên* ab *Llywarç*, “ eiç mab çwi.”—Ac yno i canoedd *Llywarç* y pennill hwn ar yr açaws hwnw.

“ Na

“ Na fangai neb ar ei ên,

“ Pan oedd tan Gwên ab Llywarç.”

“ I saw a day to the horse,

“ With the looks of a stag, the thrower up of fods,

“ That none would have trodden on his jaw,

“ When he was under *Gwên* the son of *Llywarç*.”

The whole life of *Llywarç* was almost an uninterrupted state of hostility, chequered by a series of uncommon and afflicting vicissitudes. He outlived all his sons, friends and protectors, and being reduced to extreme misery, he retired to a solitary hut at *Aber Cuawg*,* in *Montgomeryshire*; but that it seems was not his last retreat. In the parish of *Llanvor*, near *Bala*, there is a secluded place, called *Pabell Llywarç Hen*, or the Cot of Old *Llywarç*. His situation there is pathetically described in his Elegy on Old Age. There he probably died, but at what particular time cannot be determined; though there is great reason to suppose it was only a little while after the death of *Cadwallon*, which happened about the year 646.† Old traditions agree that *Llywarç* died at the age of one hundred and fifty years; and that he was buried in the church of *Llanvor*. Dr. *Davies* says, that in his time, there was an in-

* This might have been the patrimony of *Cuawg*, the son of *Cyndrwyn*, and have taken its name from him.

† Some chronicles place the death of *Cadwallon* as late as the year 676, which certainly is erroneous. There is a confusion in the dates with respect to the continuance of the reign of *Cadwallon*, and of his son *Cadwalladyr*; but they agree that the former acceded to the principality of *Wales* about the year 612, and to the nominal sovereignty of *Britain* in 633.

scription to be seen in the wall of the church, under which it was said *Llywarç* was interred; but that is now covered over with the plaister, or otherwise defaced so that no remains of it is to be seen.

It may be inferred that *Llywarç* composed most of the pieces now extant, after his retreat into *Wales*, to sooth his mind, borne down with calamities, and the infirmities of uncommon old age. Cold must be that breast that can be unmoved in perusing his artless complaint, that death lingered, after he had been bereft of four and twenty sons, wearing the golden chain, the high-prized badge of honour of a *British* warrior.

To the curious, the following documents, relative to *Llywarç*, will be interesting, even for their great antiquity; at the same time they will shew, in what high estimation he was held by his countrymen. He is honourably recorded in the *Triades* of *Britain*, already quoted; and this is one favourable to a trait of his character, little cultivated in his time, and now not much more perhaps—

“ Tri lleddyv Unben Ynys Prydain: Manawydan mab Llyr
 “ Llediaith, Llywarç Hên mab Elidyr Lydanwyn, a Gwgawn
 “ Gwrawn mab Peredur mab Elifer Gofgordd vawr: Ac ysev açaws
 “ y gelwyd hwynt yn Lleddyv Unben, wrth na çeifynt gyvoeth; ac
 “ na allai neb ei luddias iddynt.”

“ The three disinterested Princes of the isle of *Britain*: *Manawydan*
 “ the son of *Llyr* with the barbarous language; *Llywarç* the Old, son
 of

“ of *Elidyr Lydanwyn*; and *Gwgon Gwron*, the son of *Peredur*, the son
 “ of *Elifer* with the *numerous clan*: And the reason they were called
 “ disinterested Princes was, because they fought not for dominion,
 “ when it was out of the power of any to have opposed them.”

Aneurin, the celebrated author of the *Gododin*,* a heroic poem on the Battle of *Cattraeth*, says that he was released from prison by a son of *Llywarç*:

“ O garçar anwar daear ym dug;
 “ O gyvle angau, o anghar dud,
 “ *Cenau* vab *Llywarç*, dihavarç drud.”

“ From the unpleasant prison of earth I am released;
 “ From the haunt of death, and a hateful land,
 “ By *Cenau* the son of *Llywarç*, magnanimous and bold.”

Nennius, in his short list of bright poetic geniuses, has *Talhaearn*, *Tudain Tâd Awen*, *Aneurin*, *Taliesin*, and *Llywarç*.

A composition of the tenth century, entitled *Ynglynion y Glywed*, quotes a sentiment there attributed to *Llywarç*:

“ A glyweistfi à gânt *Llywarç*;
 “ Oedd henwr drud dihavarç:
 “ Onid cyvarwydd cyvarç.”

* This is the name of a country comprehending the sea-coast of *Northumberland*, *Merse*, and *Lothian*, the inhabitants of which are denominated *Otodini*, in *Roman* authors. The above poem is in praise of three hundred and sixty-three chiefs of this country, who were all slain, except three, in a battle against the *Saxons*, at *Cattraeth*.

“ Didst thou hear what *Llywarç* sang,
 “ The intriped and brave old man :
 “ Greet kindly though there be no acquaintance.”

These testimonials, honourable to the name of *Llywarç*, shall conclude with one from the works of *Einion ab Gwgan*, a bard of the twelfth century; who, in complimenting *Llywelyn ab Iorwerth* prince of *Wales*, says—

“ *Llywelyn* boed hyn, boed hwy ddyçwain,
 “ No *Llywarç* hybarç, hybar gigwain.”

“ *Llywelyn*, mayest thou, in age and good fortune, prosper
 “ More than *Llywarç* the venerable, with his bloody lance.”

It is necessary to remark that *Llywarç* was not a member of the regular *Order of Bards*, for the whole tenor of his life militated against the leading maxims of that system; the ground-work of which was universal peace, and perfect equality. For a Bard was not to bear arms, nor even to espouse a cause, by any other active means; neither was a naked weapon to be held in his presence, he being deemed the sacred character of a Herald of Peace. And in any of those cases, where the rules were transgressed, whether by his own will, or the act of another against him, he was degraded, and no longer deemed one of the order. But instances of such transgressions very seldom took place; the *Triades* record three such, as being remarkable, and a more satisfactory confirmation of the remark could not well have been procured.*

* “ *Tri gwaywrudd Veirdd Ynys Prydain*: *Tristvardd*, bardd *Urien*;
 “ *Dygynnelw*, bardd *Owain*; ac *Avan Verddig*, bardd *Cadwallawn mab*
 “ *Cadvan*.”

“ The three bards of the isle of *Britain* who tinged spears with blood :

We must here close this short sketch of the Life of *Llywarç*; for history will assist us no farther, in any material circumstances, in addition to those already stated. As to any matter that his own works would afford, it is deemed unnecessary to enlarge upon in this place; but a few observations may be wanting, with respect to their general feature, and comparative merit, as poetical compositions. It first strikes our notice that a close copying after nature, with artless simplicity, is the prominent outline of the whole;* and what chiefly contributed to this was the partiality of *Llywarç* for the proverbial maxims of his country; as all his pieces abound with these elegant memorials of the wisdom, and observation of the earliest ages; and his writings are valuable, even considered as the vehicle that brings to our view those maxims, which shew the manner of thinking of our ancestors at so remote a period of antiquity. They have also a faithful historical character; for whatever particulars are recorded by *Llywarç*, though they

“*Tristvardd*, the bard of *Urien*; *Dygynnelw*, the bard of *Owain*; and *Avan Verddig*, the bard of *Cadwallon* the son of *Cadvan*.”

* The metres used by *Llywarç* are of the simplest kind; for he almost invariably has the *Triban Milwr*, or the Warrior's Triplet. He is singular in this respect; for his cotemporaries composed in a variety of other metres, admitting more harmonious cadences, and of greater dignity. In the Poetical Institutes of the Bards there is this observation on the *Triban*: “The most simple of all the stanzas is the Warrior's Triplet; for it has simplicity of verse, rhyme, and stanza; as the first of stanzas was the triplet, and the first kind of rhyme was unirhythm; therefore it is judged, that of all the various stanzas the Warrior's Triplet is the most venerable; for so is the first of all things; and of stanzas, the Warrior's Triplet is the most original.”

relate to a confined circle of events, yet, as we may rely on their authenticity, they must be considered as a necessary link in the chain of our History; and certainly, in conjunction with all the other productions of contemporary bards, they shed a light on the age wherein he lived little imagined by the world at large.*

The Odes of *Llywarç* possess some characteristic peculiarities, common to the poetry of the *Cymry*, not to be found in that of other nations; and which perhaps, instead of being defined here, will appear to the reader with more satisfaction, by giving some account of the source from

* Those who have a real wish to be acquainted with the truths of antiquity, may lament that there has not been sufficient encouragement to publish all these documents; but on the other hand, what an ample field is there left for those of fertile imagination to form each his own hypothesis, and to make bold assertions. Within a few years an antiquarian has made his appearance, well endowed with those qualifications. He began very laudably, to oppose the absurdities of those who had gone before in the same path; but when he conceived he had overturned their superstructures, he, *Cromwell*-like, assumed unlimited authority to impose dogmas of his own invention, to the justness of which all must assent without appeal. Being born in that part of *Britain*, which enabled him to make out a fair title to being a *GOTH*, he felt, as he thought, the impulse of superior penetration, and pronounced the inhabitants of other parts, who were made out to be *CELTS*, as by nature an inferior race of men; and that they spoke a jargon so rude and confined, as must be inadequate to express ideas truly *Gothic*. But, granting he might be able to prove the first part of the allegation, how will he maintain that the *Welsh* language, by him deemed *Celtic*, is rude and confined, when he ought to know of its having above a hundred thousand words, regularly formed from monosyllabic roots, upon a rule of combination that leaves room to double, or even to treble that number, on the same stock, if it were necessary?

whence

whence they originate, the Institution of the Bards in *Britain*. Therefore we shall, as a matter of some curiosity, endeavour to give a very short sketch of a system, of which the world has hitherto unavoidably entertained but a very imperfect notion.

BARDISM.

WHATEVER distinguishing traits a community may acquire in its early state, constituting a national character, must be more or less preserved according to the degree of intercourse it may have, with people of different habits and customs. From this observation we are led to premise what seems in no want of argument for support, that whatever the advantages, or opportunities might be in favour of a foreign connection, there was a strong principle implanted in the social œconomy of the *Cymry* militating against it.

The name of *Cymry*, by which the *Welsh* call themselves,* as remarkable for its import, as the length of its continuance, they have preserved ever since they became a separate body of people in the world; and that too amidst vicissitudes, which according to common probabilities, must have overwhelmed every trace of originality.†

One

* It is remarkable there is not an instance to be produced of the *Welsh* calling themselves *Prydeiniaid*, the name that is analagous to *Britons*, as might be supposed they naturally would, from *Ynys Prydain*, or the isle abounding with beauty, which is the meaning of the isle of *Britain*.

† There is no particular necessity of bringing quotations to support this, as it is very well known that the name is often to be found in Greek and

One cause which contributed to preserve their distinction of character was this: whenever any particular tribe of the nation became so situated, as to be intermixt with strangers, it was considered by the main body as alienated, and was stigmatized with a new name. To this must be attributed the various appellations, which are all confounded together by strangers; such as *Galatwys*, *Galwys*, and *Galiaid*, who were the original *Cymry*; and *Ceiltwys*, *Ceiltiaid*, *Belwys*, *Belgwys*, *Belgiaid*, *Peithwys*, *Ysgodogion*, *Gwyddyl*, *Gwyddelod*, and *Celyddon*,* who were the borderers of the *Cymry*; and perfectly of the same description as the *Back-woodmen* are, in the United States of *America*; for all of the last mentioned class of names convey the same idea, as that we have of those *American Settlers*. In like manner the south coast of *Britain* came to be called *Lloegyr*,† from

Roman authors, from the earliest periods. The sound of the name of *Cymry* is remarkably well preserved in *Kimbros*, *Coimbri*, *Cimbri*, and *Cimmerii*. Those ancients were more attentive than the moderns in this respect, for all the *British* names found in their works are less corrupted than the names of places in *Wales*, in the maps of the present time.

* The exact meaning of *Celt* is a *Covert*; so *Ceiltwys*, and *Ceiltiaid*, were the *People of the Coverts*; the *Belwys*, *Belgwys*, and *Belgiaid*, were those who made irruptions out of the borders, or *Warriors*; and the *Peithwys* were the *Exposed People*; whether because they went naked, or that they dwelt in the open or desert country, is not certain. The *Welsh* call *Ireland* *Y Werddon*, or the *Western Country*; but the people are denominated *Gwyddyl*, and *Gwyddelod*, the *Inhabitants of the Woods*, or *Wilds*. The name for *Scotland* is *Alban*, the *Higher*, or *Upper Region*; but the people are called *Ysgodogion*, the *Inhabitants of the Shades*, or *Coverts*. It is remarkable that the names for both nations should be synonymous; and also that the great forest, in the north of *Britain*, should be called *Coed Celyddon*, the *Wood of Coverts*, or the *Shades*.

† *Lloegyr* seems to be the name by which those new comers themselves called

its being settled by later colonies from *Belgic Gaul*; and the name extended, as the *Cymry* retreated, or coalesced with the new comers; and the *Roman* conquest carried it much farther still; so that in the time of *Llywarc* it comprehended all *South Britain*, except *Cornwall*, *Wales*, and *Cumbria*; and at this time *Lloegyr* implies *England* in general. The same may be said of the *Cymry* who settled in *Ireland* and *Scotland*; for they lost their original appellation in both countries, when they became a mixt people.*

The language of the *Cymry* carries in itself the evidence of being free from intermixture; it being so constructed, as not to assimilate with foreign words, except such as are mere simple sounds; and there could hardly be a case where any of this description could be wanted; and if words should have been adopted, they are very easily discriminated.† There are many traits in it, besides its regularity,

called their country; for it has not the appearance of being a *Welsh* word. Compare it with the ancient *Ligurians* on the borders of *Italy*.

* The names of places in *Ireland* and *Scotland*, when those that are *English* are left out, are for the most part *Welsh*; but the *Irish* and *Erse* dialects, originally one language, are compounded of some *Welsh* and more of others, so as to bear not much greater affinity with the *Welsh*, than it has with the *Latin* or the *English*. The *Welsh*, *Cornish*, and *Armoric*, are only different dialects of the same language; and a native of either country can converse tolerably well with one of either of the other two; but he cannot even perceive the character of his own language when he hears the *Irish* spoken.

† All compound words, in the *Welsh*, are regularly formed from those that are monosyllables; and those again reducible to classes of similar sounds, having a coincidence of import, one with another; as *PEN*, a head; *CEN*, the

gularity, that are worthy of investigation; and what is remarkable, we must attribute its formation to an age now deemed, by the learned world, to have been involved in barbarity. But beyond all doubt, there has been an era when science diffused a light amongst the *Cymry*, greater than will be now readily acknowledged, and that too in a very early period of the world.

To the period above-mentioned we must attribute the Institution of BARDISM,* amongst the *Cymry*, a system embracing all the leading principles which tend to spread liberty, peace and happiness amongst mankind; and for that reason, perhaps, too perfect to be generally adopted by any nation, or body of people.†

top, or *first*; NEN, the *top*, or what is *over head*; LLEN, a *veil*, or *covering*; LLEEN, a *teacher*, or a *man of learning*; RHEEN, a *creator*, or *one that gives a beginning*. None even of this class are primitives, but compounded of PY, CY, NY, LLY, LLE, and RHE, with EN, a *principle*, or *first cause*: whence ENAID, the *soul*, literally the *principle of life*; from EN, and AID, *life*.

* By this is meant what is generally conceived amongst the *English* of the term *Druidism*, which is a mistake, by giving the appellation of a particular branch to the whole of the order; for as a matter of convenience an appropriate set of Bards were distinguished by the name of *Derwyddon*, or *Druids*, to give notoriety and discriminate visibility to the religious functionaries. It was difficult for strangers to avoid the mistake, for the *Druids* must appear to them as priests independently of any other order; and as such they wore the white garment, instead of the unicoloured sky-blue, which was the general dress of the Bards.

† One is tempted to conclude, by comparing the whole together, however difficult it may be to make it appear satisfactory, that the principles are immediately derived from the *Patriarchs*; for it is as rational to suppose this, as that the *Cymry* had in any age the opportunity to arrive gradually at a state of knowledge, which could produce such a system.

What

What may be considered as the foundation of the Order was the doctrine of *Universal Peace*, and *Good Will*; for so entirely was a Bard to be a votary to it, that he was never to bear arms, or in any other manner to become a party in a dispute, either political or religious; nor was a naked weapon even to be held in his presence, for he was recognised as the sacred Herald of Peace, under the title of *Bardd Ynys Prydain*, or *Bard of the isle of Britain*.* The result of this was that he could pass unmolested, from one hostile country to another, where his character was known; and whenever he appeared in his *unicoloured robe*,† by which

* The *Beirdd Ynys Prydain* assert that their Institution originated in *Britain*; from whence it was introduced into *Gaul*, *Ireland*, and other countries, but with considerable deviations from its original simplicity, and purity. IOLO MORGANWG.

The present vulgar acceptation of *BARD*, whence the *English Bard*, is simply a poet. The literal meaning of the word is, *one that maketh conspicuous*; and the idea intended to be conveyed is, a *Teacher*, or *Philosopher*; and its import is well defined in *Mason's* epithet—*Master of Wisdom*. Verse being the medium by which the Bards conveyed their precepts to the people, they continued to cultivate Poetry after their power as a body was overturned, and hence the modern acceptation of their name.

† It was of sky-blue, being their emblem of Peace and Truth. This colour is also the emblem of Peace amongst the *Nadowesses*, a people west of the *Mississippi*, in *America*, as *Captain Carver* says. This author saw many things amongst those *Indians*, surprising to him, as being of *European* origin; and he was told by them that there was a nation, to the west of them, “who in some degree cultivated the arts.” The reader may smile at this relation being introduced here; but I have a collection of evidence which has been sufficient to convert as great sceptics as any that will see this, that that nation is the *White Padoucas*, known also to the *Indian* traders by the name of the *Civilized Indians*, and the *Welsh Indians*; and that they do now actually speak the *Welsh Language*. These people are the descendants of the emigration under the conduct of *Madog ab Owain Gwynedd*, in the year 1170.

he

he was known, attention was given to him on all occasions; if it was even between armies in the heat of action, both parties would instantly desist; * so that the appearance of a Bard operated as the modern *flag of truce*. His word was to be credited, in preference to that of any other person whatever. †

The next important object of the bardic Institution, was the free investigation of all matters contributing to the attainment of truth and wisdom, grounded upon the aphorism—"COELIAW DIM, A ÇOELIAW POB PETH."—*To believe nothing, and to believe every thing*; that is, to believe every thing supported by reason and proof, and nothing without. In addition to that the Bard was to be bold in the cause of Truth; for his motto was—"Y GWIR YN ERBYN Y BYD."—*The Truth in opposition to the World*.

Another maxim of the order was, the perfect equality of its members, and of three branches, whereof it consisted, one with another. Each order was held in a peculiarity of estimation, though neither of them were intitled to superiority, nor any one deemed more intrinsically excellent than the other. If with respect to qualification for certain offices one was deemed inferior, it was in other particulars

* But we shall not insist that it was the effect of the harmony of the lyres, or the flowing numbers, that calmed the fierce resentment struggling in their breasts, as *Diodorus Siculus* conceived; but it was in consequence of general laws of warfare, common in all ages.

† Gair ei air ev ar bawb.

allowed

allowed to be superior; so that considered in the whole, each of the orders were equally honourable.

The publicity of their actions was also a leading consideration amongst the bards; for all their meetings or *Gorseddau*, were held in the open air, on a conspicuous place, whilst the sun was above the horizon; as they were to perform every thing *in the eye of the light, and in the face of the sun*.* The place was set apart, by forming a circle of stones, with a large stone in the middle, beside which the presiding Bard stood. This was termed *Cylç Cyngrair*, or the *Circle of Federation*; and the stones with which it was formed were called *Meini Gwynion*, *Meini Cyngrair*, or *Meini Crair*; and the middle stone, *Maen Gorsedd*, *Maen Llôg*, and *Crair Gorsedd*. At these *Gorseddau* it was absolutely necessary to recite the *Bardic Traditions*; and with this whatever came before the meetings was considered and determined upon.

* Yn wyneb haul a llygad goleuni, or, Yn llygad haul ac wyneb goleuni. The influence of this maxim is seen in the poetry of the *Welsh*. Thus *Ll. B. Moç*, a bard of the twelfth century begins one of his poems—

Gwr a wnaeth llewyç o'r gorllewin,
Haul, a lloer addoer, addev iefin,
A'm gwnel radd uçel rwyv cyvyçwin;
Cyvlawn Awen, awydd Vyrddin,
I ganu moliant, mal Aneurin gynt,
Dydd i cânt Ododin.

Him that made reflection, blushing from the west,
The sun, and chilling moon, in splendid orbs,
I crave to grant me th' intellectual light;
That flowing muse which glow'd in *Myrddin's* lays,
Or like *Aneurin*, when of ancient times
He sang the fam'd *Gododin*.

The

The Bards at those places, and on all occasions where they acted officially, wore *unicoloured robes*.

Having exhibited the leading maxims on which Bardism was established, it may be proper, in the next place, to give an insight into the Tenets of its Religion. In this respect the Bards adhered to, or departed from, their original traditions, only according to the evidence that might be acquired from time to time, in their *search after Truth*. During the primitive, or pagan times, if that term may be applied, the opinions of the Bards had a very great affinity with the patriarchal religion; and which, with great probability, we may conclude, was the fountain from whence they flowed. Such being the case, they could not be disqualified of being the ministers of the Christian dispensation, or any other appearing to them well founded; for the continuation of the Institution did not depend upon the promulgation of certain articles of faith, but upon its own separate principles of social compact, that are before mentioned.

The Bards have at all times espoused the sacred doctrine of a belief in one God, the Creator, and Governor of the Universe, and pervading all space, of whom the idea of a locality of existence was deemed unworthy.* Their conception of his divine nature is fundamentally and comprehensively explained by the following bold and remarkable

* Amongst the names of the DEITY, that are older than the introduction of Christianity, the following may be reckoned: *Durw, Deon, Dovydd, Yr Hên Ddibenydd, Celi, Jâr, Peryv, Rhëen.*

aphorism—

aphorism—NID DIM OND DUW, NID DUW OND DIM.—
GOD *cannot be* MATTER, and *what is not* MATTER *must be*
GOD.

They taught that this World was to be of permanent duration; but subject to a succession of violent revolutions, which would be produced, sometimes by the predominating power of the element of water, and sometimes of that of fire.

The bardic doctrines concerning the Soul were—that it pre-existed, in a state of gradual advancement by transmigration, and that it was immortal. But with respect to some of the leading traits of their ideas on this subject there was a very striking peculiarity; which, consistent with the brevity that is carefully adopted, we shall endeavour to define. The whole animated creation, they said, originated in the lowest point of existence, evil in the extreme, and arrived, by a regular train of gradations, at the probationary state of humanity; and those gradations were all necessarily evil, but more or less so as they were removed from that first source. In the state of humanity good and evil were equally balanced, and consequently it was a state of liberty; in which if the actions and conduct of the agent preponderated to evil, death gave but an awful passage, by which he returned to animal life; in a condition below humanity equal to the degree of turpitude he had debased himself with in his former state of probation; and if his life was desperately wicked, it was possible for him to fall to his original vileness, or that lowest point of existence, and a renewal of his former progression through
brutal

brutal animation took place; and this was his destiny, as often as evil had the ascendancy in his state of trial. If, on the other hand, good was predominant in the heart of man, death was deemed a welcome messenger to conduct him to a more exalted condition; where he was still progressive; but he was then removed beyond the influence of evil, or the danger of falling, into a state necessarily good. Eternity being what a finite being could not possibly endure, there he passed from one gradation to another by a kind of renovation, without being deprived of the consciousness of his prior conditions, for that would be next to annihilation. He might return to a state of second manhood, yet without the possibility of evil having again the ascendancy, consequently the return of such a benign soul was considered a blessing to the world.

There is hardly a necessity of observing that the bardic metempsychosis was an incitement to good morals, and noble actions; but it had a peculiar tendency, that deserves to be noticed. This was, the restraint, which in a great degree it laid the bards under, of not killing animals; though it did not extend, as with the *Bramins*, to a direct prohibition of depriving any creature of life; on the contrary, it was *allowable* to destroy those which directly, or eventually, might cause the death of man; consequently most sorts of land animals might be killed; but the whole tribe of fishes was considered as not affecting, nor to be affected by the human œconomy.* That state of universal

* The history of the deluge has something that seems to support this idea; for we find that the fishes were not destroyed. To which may be added, they were not allowed in sacrifices.

warfare, in which all animated nature seems to be involved, was not looked upon as a curse; on the contrary the Bards could survey the scene with more complacency than others; for in it they perceived the goodness of Providence, hastening the changes necessary to produce a more glorious existence.*

Propitiatory sacrifice was a part of the bardic religion, as it seems to have been of most others, whether pure or corrupt, that have been in the world.†

* One is induced to think that *Taliesin* entertained this opinion, when he composed his poem on his transmigrations, wherein the following passage occurs——

“ Mewn boly tywyll i'm tywalltwys,
 “ Mewn mor dylan i'm dyçwelwys;
 “ Bu goelvain i'm pan ym cain vygwys,
 “ Duw Arglwydd yn rhydd a'm rhyddâwys.”

“ Into a dark receptacle I was thrown,
 “ In the laving ocean I was overwhelmed;
 “ It was to me tidings of gladness when I was happily suffocated,
 “ God the Lord from confinement set me free.”

† The human sacrifices were criminals, to appease divine justice. These victims are still devoted, perhaps in greater numbers, in *London*, and other great towns. But most authors have always unaccountably added the epithet *horrid* to those druidical sacrifices, whenever they have had occasion to mention them, seemingly without ever thinking of its propriety or otherwise.

A curious specimen of those ancient sacrifices is still practised in some parts of *Wales*. When a violent disease breaks out amongst the horned cattle, the farmers of the district where it rages join to give up a bullock for a victim, which is carried to the top of a precipice, from whence it is thrown down. This is called——“ *Bwrw caeth i gythraul*.”——“ Casting a captive to the devil,”

The

The foregoing may suffice to give an idea of the tendency of the religious establishment of the Bards, with respect to its more minute precepts, and its consequent influence upon their moral institutes; and which, there is great probability, was preserved unpolluted, at least, until the stream of idolatry, following the course of the *Roman* arms, bore strongly upon them. That the *Britons* had, notwithstanding the purity of the bardic system, many degrading superstitions, and absurd customs, none will think of controverting; but we may fairly insist, that very slight dependance ought to be placed in the relations of foreign authors, with regard to any matters beside mere simple facts. It was from the ostensible aggregate of the manners and customs that strangers have delineated the community under the influence of bardism; but undoubtedly they were no more adequate to define that code, in its genuine simplicity, from such a source, than a person ignorant of the Christian religion would be able to give the truths of Revelation, from the desultory observations he might make on a tour through some countries of modern *Europe*. It is one of the most remarkable circumstances in the history of the *Welsh* that, through the long and dark ages of Popish superstition, the Bards retained the Christian religion in its original purity and simplicity, on all occasions exposing the depravity, and absurdity of the times. Numberless instances of this could be produced from their poetical pieces of all ages, from *Taliesin* in the sixth century, down to the Reformation; and for that reason they incurred the hatred of the priests and monks, in the highest degree, and on whom, in return, *Myrddin*, the *Caledonian* Bard, passed the following censure—

“ Mynaig

“ Mynaiç geuawg, bwydiawg, gwydus.”

“ The lying, gluttonous, and wicked monks.”

A report, highly favourable to the state of learning amongst the *Welsh*, might be given from the poetry of the several Bards who flourished in the sixth century; of *Meugant* in the seventh; *Elaeth*, and *Llevoed* in the eighth; and the Laws of *Hywel* in the ninth century. Destruction of manuscripts leaves a considerable blank in the history of our poetry afterwards, till the eleventh century; and then we are fortunate to find a *Meilyr*, and his son *Gwalçmai*; in the twelfth the list becomes numerous, and amongst these we must distinguish *Cynddelw*; to whom the monks of *Ystrad Marçell* sent a deputation, when he was on his death-bed, to inform him he should not have Christian burial. The report might be continued with great advantage through the thirteenth, and following centuries, because more of the writings of those ages are preserved.* The

Bards

* There is a passage of so much grandeur of expression in the works of *Casnodyn*, who flourished about the year 1300, that I cannot avoid transcribing it, as a specimen of the powers of the language—

Pan wnêl Duw ddangaws ei varan,
Dyddwyre dy daerad arnan;
Dyçryn twryv torvoedd yn eban,
Dyçyrç hynt; dyçre gwynt gwaeddvân;
Dyçymmriw tôn amliw am lân;
Dyçymmer uveliar bâr barn,
Dyçrys gwrys gwrês tandde allan.

When God shall reveal his countenance,
The house of earth will uplift itself over us;
A panic of the noise of legions in the conflict,
Will urge on the flight; harshly the shrill-voiced wind will call;

The

Bards not only opposed the ignorance of those dark periods, but their works discover more marks of genius, learning, and elegance, by far, than is to be found in the compositions of later ages, when the bardic system became neglected.

What now remains to be investigated is the discipline of the Bards, or that practical part of their philosophy which regulated the society. The bardic institutes, as well as every branch of knowledge appertaining to the system, were retained wholly by tradition, in aphorisms, poems, and adages of a peculiar cast.* There were indeed written memorials, but their authority was not deemed equal to the plan which they adopted, and for that reason no reference was ever made to them. The first thing taught to disciples were those traditions, comprehending the institutes, maxims, rudiments of language, laws of verse, and such kind of knowledge as respected the organization of the order.† Traditions of persons set apart for the study,
and

The motley-tinted wave will lave with foamy rage around the shore,
The glancing flame will take to itself the vengeance of justice,
Recruited by the heat of contending fires, ever breaking out.

* These were so far from being any thing like ænigmatical or obscure, as some have supposed, that they were just the reverse; and there is hardly such a thing even as a figurative expression to be found in any of the traditions.

† It is from those traditions that the present sketch of bardism is formed, wherein is given the general scope of them; and which I have avoided drawing to such length as the materials would require, to give a compleat elucidation of them, as not necessary to the present purpose. With respect

to

and continuation of them, were preferred to letters, as being *better* guarded against imposition, by coming more immediately under the notice, and cognizance of the people at large. Of the methods of preserving these, the most important one was their being recited at every *Gorsedd*, or meeting, by which all became acquainted with them, till they were so rooted in the public memory, as never to be liable to undergo any alteration. Oral tradition, according to that plan, is more open to the world at large than written memorials, consequently more out of the reach of perversion and innovation. The memory, the more it is exercised, becomes proportionably strengthened and improved; whereas those who trust to books never exert that faculty, and in a short time so far forget their subject, as not to be able to see when, and where imposition intrudes. Where a greater dependance is laid on writings than tradition, books of distant places, or ages, will be admitted as authorities, when their authenticity has not been proved; and it may be impossible to bring any kind of proof for, or against them; but this cannot be the case with a national tradition, when through all the territories of that nation there are men set apart to study, guard, and continue them, by public, and frequent periodical recital. So very tenacious were the Bards of guarding them from perversion, imposition, and oblivion, that no verses, or poems whatsoever, relative to the system, were

to the traditions themselves, as one of the order I feel a propensity (a pardonable one I hope) in common with a few remaining members, to preserve amongst ourselves undisclosed, except at a *Gorsedd*, those very curious remains, as an incitement to preserve the system.

allowed to be spread abroad, without being previously examined, and approved of publicly at a *Gorsedd*, by being recited by the *Dadgeiniaid*, or reciters, in the hearing of all.

The Bards were divided into three essential classes, the BARDD BRAINT, DERWYDD, and OUYDD. But before we proceed to explain the distinctions of these, it is requisite to take notice of the AWENYDDION, or disciples; whom it may be proper to consider as a fourth class. The *Awenyddion* wore a variegated dress of the bardic colours, blue, green, and white. To be admitted into this class, the first requisite was unimpeached morals; for it was indispensably necessary that the candidate should above all things be a good man. He was seldom initiated into any thing considerable until his understanding, affections, morals, and principles in general had undergone severe trials. His passions and faculties were closely observed, and exercised, when he was least aware of it; at all times, in all places, and on every occasion possible, there was an eye, hid from his observation, continually fixt upon him; and from the knowledge thus obtained of his head and heart, and in short his very soul scrutinized, an estimate was made of his principles and mental abilities; and agreeable to the approbation given, and in the manner, and degree thought most proper, he was initiated into the mysteries, and instructed in the doctrines of Bardism. During his probationary state of discipline he was to learn such verses and adages as contained the maxims of the institution, and to compose others himself, on any relative subject, doctrinal or moral.

The

The **BARDD BRAINT** was the title of the corporate degree, or fundamental class of the order.* None could be admitted to this degree without having undergone the regular discipline, amongst the *Awenyddion*. He was, after presiding at three *Gorseddau*, denominated one of the *Gorseddogion*,† and became fully qualified to exercise all the functions of Bardism; for it was as of this degree, and character, to which was annexed a plenitude of power adequate to all the purposes of the institution, that the chief Bard always presided. He could proclaim, and hold a *Gorsedd*, admit disciples, and *Ovyddion*; was capable of being employed in embassies; in the office of herald; and to instruct youth in the principles of religion and morality. It has been already said that a Bard could not bear arms, as he was the herald of peace; he was also to observe the most inviolable secrecy on all occasions, between such parties as engaged him in confidential offices; neither was he to espouse any particular party in religion, or in politics, as being inconsistent with his character. The *Bardd Braint*, on all occasions where he acted officially, wore the unicoloured robe of sky-blue, which was the distinguishing dress of the order, being emblematic of Peace, and also of Truth, from having no variety of colours.

The **DERWYDDON**, or *Druids*,‡ were such of the Bards, of either of the orders, of *Bardd Braint*, or of *Ovydd*, that
were

* A graduate of this class was also called *Bardd Trawyddedawg*, and *Trawyddedawg Braint*.

† Or *Beirdd Gorseddawg*, or simply *Beirdd Ynys Prydain*.

‡ Called also *Derwyddveirdd*, or *Druid Bards*, and—in the singular

were set apart to, or employed peculiarly in the exercise of religious functions; and long after the conversion of the *Britons* to Christianity the ministers of religion were called by this term, notwithstanding they had been for ages the pagan priests; but pagans we can hardly call those, who worshipped the true God in simplicity.* Therefore let not the pious be alarmed at the idea of Druidism being still alive in this island; but let him examine it a little, and he will find that the *British* patriarchal religion is no more than that of *Noah*, or of *Abraham*, inimical to Christianity. There is in Druidism, and no less in Christianity, what seems extremely repugnant to the manners, and even the religion of this age—a severe inflexible morality. Though the *Derwydd* was more peculiarly, yet he was not exclusively the minister of religion, for the *Bardd Braint*, and even the *Ovydd*, might officiate as such, after being

Derwydd, and *Derwyddvvardd*. The word *Derwydd* implies, *one set before, or in presence*. I am aware some have rendered it *Oak-man*, but the oak was called *Derw* for the same reason as the priest was called *Derwydd*, from its being deemed consecrated wood, and both derived from *Dâr*.

* Amongst the bulk of the people there were certainly many superstitious customs; and on the introduction of Christianity not many of them were exploded, for a great number remain to this day; but if there were any corrupt principles mixt with the bardic system, they were purged at that period.

“ It is remarkable that some of those places which we call Druidical
“ Temples, retain in their names, and other circumstances, evident marks
“ of their having been places of Christian worship. Such is *Carn Moesen*,
“ or the *Carnedd of Moses*, in *Glamorganshire*; *Carn y Groes*, on the moun-
“ tain of *Gelly Onen* in the same county, where a very ancient cross stands;
“ *Ty Illtud*, in *Breconsbire*, and many others.”

EDWARD WILLIAMS.

confirmed

confirmed by reception into the order, at a *Gorsedd*. There was no superiority attached to the order of *Derwydd*; it was only a peculiar officiality, for which the others were deemed equally qualified; and indeed, to be a *Derwydd* it of necessity implied that he was a *Bardd Braint*; but, as a matter of convenience, the religious establishment was allotted to an appropriate set of Bards, distinguished by that name, to give notoriety, and discriminate visibility to their function. The dress of the *Derwydd* was white, the emblem of Holiness, and peculiarly of Truth, as being the colour of light, or the sun. The *Derwydd* was exempted from some offices, that were incumbent on each of the others. In him sanctity of life, and celebrity for wisdom were commendatory qualifications always looked for; he was most immediately the instructor of youth; and was, from the necessary obligations of his office, the residentiary Bard of his district, an obligation which the others did not lie under.

The Ovydd was the third order, being an honorary degree, to which the candidate could be immediately admitted, without being obliged to pass through the regular discipline. This degree, in every circumstance of its peculiar institution, appears to be intended to create a power that was capable of acting on emergencies, on a plan different from the regular mode of proceeding, as well as of bringing within the system such kind of knowledge as was unknown, or foreign to the original institution. The requisite qualifications were, in general, an acquaintance with valuable discoveries in science; as the use of letters,

ters,* medicine, languages, and the like; and it was not an easy thing, even in this order, to dispense with the knowledge of, and a genius for, poetry; but this on particular occasions might be done, in consideration of other eminent qualifications; for this order was a provisional one, for the purpose of admitting into the bardic system, in a regular manner, every thing useful, and laudable in science. The *Ovydd* was, however, enjoined to acquaint himself with the bardic institutes and traditions; for, from several contingencies, it was possible that the order, or institution, might be perpetuated only by *Ovyddion*; which in its original purity, it could not be done, unless they were acquainted with its true principle, nature, and intention. It was deemed more honourable to be admitted into the orders by having been first admitted an *Ovydd*, than by going through a long discipline, at least such an idea now prevails. The *Ovydd* could exercise all the functions of Bar-

* Some have ignorantly asserted that the Bards, or Druids, were enemies to the use of letters; but there is every reason to believe that they very readily admitted, and practised the use of them, as soon as they were brought fully acquainted with their nature and utility. For the *Ovydd* was received on no other qualification, but that of having the knowledge of letters, and the sciences dependant thereon. In addition it may be observed that their original alphabet is still extant, which may be considered a very great curiosity. It contains thirty-six letters, sixteen of which are radical, and the rest are mutations of those; and it is the only one adequate to convey all the sounds of the *Welsh* language without using double characters. It is singular that the bardic alphabet should contain all the *Etruscan* letters, without the least deviation of form, except four or five in the latter, that are *Roman*. Besides the use of letters, the Bards were accustomed to record their maxims by means of universal symbols, without any appropriate characters. The *Indian Wampum* seems to be on this principle.

dism;

dism; and by some particular acts he became intitled, by virtue of having performed them, to other degrees, after such acts had been acquiesced in by a *Gorsedd*. It is a received opinion that the Bards, in the character, and being of the order of *Ovydd*, may hold a *Cadair*, or subordinate provincial meeting, under cover, or within doors. The dress of the *Ovydd* was green, the symbol of Learning, and also of Truth, from being unicoloured. The candidate for this order was elected at a *Gorsedd*, on the previous recommendation of a graduated Bard of any of the three orders; who might from his own knowledge declare that whom he proposed was duly qualified. If the candidate was not known to a Bard, the recommendation of a judge, or magistrate, or of twelve reputable men, could constitute him a candidate, on which he was immediately elected, by *Coelbren*, or ballot. But if it ever happened that the number of Bards was not sufficient to elect, then any one of the order might arbitrarily admit three, who were thereupon deemed finally graduated. No more than three could be admitted in this manner, for that was a sufficient number to proceed by election, in the regular way; because arbitrary proceedings could not be suffered, but where the number was inadequate to act otherwise, and consequently a matter of necessity. Proclamation was another way of admission to the degree of *Ovydd*; that is, it was proclaimed at a *Gorsedd*, that a person of a certain name, place, and qualifications was, on specified recommendation, proposed as a candidate; and that at a certain future period, not less than a whole year, he was to be admitted to that degree; and if no objection was, during that time,

time, brought against him, he was considered to be graduated.

Having taken a summary retrospect of the peculiar regulations affecting the different orders separately, some observations are necessary in regard to others that appertain to the system in general.

Each of the orders had a peculiarity of estimation, yet neither was held to be more intrinsically excellent than the other. If with respect to qualifications for certain officialities one was deemed inferior, it was in other particulars allowed to be superior; so that considered in the whole they were equally honourable. Thus *Bardd Braint* was peculiarly the ruling order, *Derwydd* the religious functionary, and the *Ovydd* was the literary, or scientific order. This idea of equality was preserved with the utmost punctuality in all their formulas of discipline. In their titles, the Bards observed the order of their graduation, adding to each the words—"According to the immunities, and "customs of the Bards of the isle of *Britain*."* By this means such titles were a history of their manner of admission; as—

Bardd Braint,	Bard of Presidency;
Bardd a Derwydd,	Bard and Druid;
Bardd ac Ovydd,	Bard and Ovate;
Bardd, Ovydd, a Derwydd,	Bard, Ovate, and Druid;

* "Wrth vaint (yn mraint) a devawd Beirdd Ynys Prydain."

Bardd,

Bardd, Derwydd, ac Ovydd,	Bard, Druid, and Ovate;
Ovydd, Bardd, a Derwydd,	Ovate, Bard, and Druid;
Ovydd, Derwydd, a Bardd,	Ovate, Druid, and Bard.

The manner of attaining to any particular degree was thus: if an *Ovydd* had been admitted by a Bard, or proclamation had been made of any one being a candidate for this, or any other order, such a candidate was called *Ovydd*, or *Bard Claimant*, or *Presumptive Bard*;* and he was intitled after such proclamation to all passive privileges of the order, but not to act officially until he had been confirmed in his degrees by a *Gorsedd*. That sanction being obtained, he could perform all the acts and functions of the order; and virtually became intitled to that particular degree incidental to the officialities which he executed: By officiating as *Derwydd*, after a certain time he became of that degree; by presiding at a *Gorsedd* he became, what presidency implies, a *Bardd Braint*; by admitting, and after confirmation of an *Ovydd*, he became intitled to that degree, if he was not so before. Such proceedings are deduced from this general rule—That a graduated Bard executing any of the officialities of the institution, after the acquiescence of a *Gorsedd*, became intitled to the degrees incident to, and implied by such officialities.

The principle on which they acted for perpetuating the institution was—That three, or more Bards could admit by election; but if there should be only one remaining, he could perform arbitrarily all officialities till three had been

* “*Ovydd (Bardd) yn mraint hawl ac arddel.*”

by him admitted. The deficiency being supplied, arbitrary power ceased, and all was to go on regularly. Two remaining Bards could only act by proclamation; for between two there could be no majority, or casting voice; and one could not act arbitrarily, because there was another opposing power of equal authority. The proclamation was therefore an appeal, or reference to public opinion, and to that original authority from which the institution was first derived; and the acquiescence of the public, in bringing no objections to the proposals of such proclamation, constituted the legality of any act done, in consequence of its having been proposed in the notice. It is allowed that, for most reasons, it would be best also for one remaining Bard to act by proclamation, rather than arbitrarily; and that this method should be preferred even to election, as coming more immediately under the cognizance of the public; but it is evident that, in some ages, the institution could never have been perpetuated by such proceedings, and would long ago have become extinct, from opposition of vulgar prejudice. All these modes have been practised, and each has its propriety under certain circumstances; but when all things will admit, it is deemed best to recur to that authority which first established the institution, the general consent obtained by virtue of a proclamation; the next is the bardic election at a *Gorsedd*; and when occasion calls for it, the arbitrary admission is purely consistent with a provisional maxim, for creating a necessary, and for that reason a legal, power, to effect what is beneficial, at a time when no other authority exists, to recur to on immediate emergencies. The arbitrary acts of a Bard, such as admission of an *Ovydd*, or
any

any thing else, were done in consequence of a supposed, or implied decision of the Bards at a *Gorsedd*, existing in a necessary fiction to sanction an arbitrary act not otherwise allowed. In this fiction they always exist; they may be visible, but cannot be virtually extinct; for the utility, and principles of their institution exist in nature. That being the case, the officiating agents of those principles are rather dormant than extinct; and to be called into action by proclamation.

The regular manner of qualifying ultimately, or graduating a Bard, is by giving him a *Gorsedd*, or *Cadair*; that is by including him in the number, which must be three at least, of presiding Bards, at a *Gorsedd*. Amongst the number mentioned in the proclamation, it is not possible to know, from any thing in the words or form of it, which are the old Bards, and which the newly admitted, as there is nothing in the bardic regulations that can intitle any one to take precedence of another; and to preside at a *Gorsedd* is only performing the necessary officialities of the occasion, which might be done by any other Bard present with equal propriety. Neither is it necessary that the presiding Bards should punctually be those mentioned in the proclamation, or that they should be visibly present, for they are virtually, or representatively so, as well as all the *Beirdd Ynys Prydain*. Thus to obtain the degree to which one was admitted by giving him presidency, it was not necessary he should be present; for there was nothing implied as an act of his own, in his being, or not being present in person. The sole intention of giving him presidency was to announce him to the Bards, all virtually present

sent, and to the public, as of the particular order to which he was admitted.

The regular times of holding a *Gorsedd*, or meeting,* were the two solstices, and equinoxes; subordinate meetings might also be held every new and full moon, and also at the quarter days, which were chiefly for instructing disciples. The regular meetings were supposed to be well known, with respect to time, and place; for there were appointed places, as well as times.† Irregular meetings could only be held by proclamation; or if arbitrarily held on urgent occasions, their acts required the confirmation of a *Gorsedd*, or public assent by subsequent proclamation. The *Gorseddau*, or meetings, were always held in the open air, and *in the face of the sun, and eye of the light*. The place was set apart by forming a circle of stones around the *Maen Gorsedd*, as already mentioned.‡ At the *Gorseddau* it was

* Called also *Cadair*, *Gwyddva*, and *Eisteddvod*; but these terms are more particularly for provincial meetings.

† When all *Britain* acknowledged the bardic institution the meetings were held in that part of the island most convenient, and central, which was *Salisbury Plains*; and as might be expected, there we find the most stupendous monuments that have been left of the former power of the Bards; *Silbury* and *Stonehenge* in particular. It is surprizing that *Rowlands*, out of partiality for his native place perhaps, should make the isle of *Anglesey* the place of general meeting, when it is considered how puny the vestiges be, that are to be found there; besides the inconveniency of the situation. That *Suetonius Paulinus* should meet with a more than ordinary number in that island is reasonable enough, because there might be many fugitives from parts where they had been before disturbed by the *Romans*; and who had fled to that place, supposing it to be out of the reach of those enemies.

‡ *Maen Gorsedd*, the import of which is *the Stone of the Assembly*, was also called

was absolutely necessary to recite the bardic traditions; and with this whatever came before them was considered, and determined upon. The Bards always stood bare headed and bare footed, in their unicoloured robes, at the *Gorsedd*, and within the *Cylç Cyngrair*, or Circle of Federation. The ceremony used on the opening of a meeting was the sheathing of the sword, on the *Maen Gorsedd*, at which all the presiding Bards assisted; and this was accompanied with a very short pertinent discourse. When the business was finished the meeting was closed by taking up, but not unsheathing, the sword, with a few words on the occasion, when all covered their heads and feet.* There were certain mottos used by the Bards; that for the *General Assembly of the Isle of Britain* † was—Y GWIR YN ERBYN Y BYD, *The Truth in opposition to the World*. Those for the provincial meetings were such as had been adopted on the first establishment, of them respectively.‡ They were used as declaratory

called *Crair Gorsedd*, or *the Covenant Place of the Assembly*, and *Maen Llôg*, *the Stone of Covenant*; but it never was called *Cromlec*, nor is this name to be found in any old manuscript whatever, it is therefore a name unfairly obtruded upon the public. This altar *might* be called *Cromlec* for the same reason as other stones of the like form and position are termed so in common language, but it has not the least allusion to the use which the Bards made of it.

* It seems pretty evident that these ceremonies of the Bards are the source from which all those who have made pretensions to be conjurors, and magicians, have borrowed their circles, wands, and other things, to give their spells an air of greater consequence.

† *Gorsedd* (or *Beirdd*) *Ynys Prydain*.

‡ That for *Cadair Gwynedd*, or the chair of Venedotia was—JESU, *Jesus*.

Cadair

claratory of the *Cadair*, or *Talaith*, meeting, or province, whereof the Bard was a member, or of the meeting that enacted any thing respecting the institution. The *Gorseddau*, and *Cadeiriau*, or the general, and provincial assemblies always virtually exist; and if they do not visibly appear, they are to be called on to make their appearance, by the proclamation of a *Gorsedd Ynys Prydain*, where three graduated Bards must preside; and, as in individuals, so in collective bodies, those *Cadeiriau*, or *Provincial Chairs*, took no precedence one of the other on any occasion, but all were equal in estimation and dignity. It was requisite that every Bard should be known as of some provincial *Cadair*,* for the sake of visible distinction, though the *Beirdd Ynys Prydain*,† (which was their general title) were of every one; for they all existed in them, as the fountain from whence all are derived; and should any have disappeared, the *Beirdd Ynys Prydain* might call them out by proclamation, or by actually appearing at such meetings, and give them immediate visibility, or by the same means constitute new ones. A *Gorsedd* might be so held as to be a national, and also a provincial one at the same time.‡ It

Cadair Powys, or the chair of Powys—A LADDO A LEDDIR, *He that kills shall be killed.*

Cadair Dyved, or the chair of Dimetia—CALON WRTH CALON, *Heart united to Heart.*

Cadair Morganwg, or the chair of Glamorgan—DUW A PHOB DAIONI, *God and all Goodness.*

* *Cadair*, or *Gorsedd*; as of Gwynedd, Dyved, and others.

† Or *Gorseddogion Ynys Prydain*, or simply *Gorseddogion*, and *Beirdd Gorseddawg*.

‡ The formula for which ran thus—*Gorsedd wrth vraint a devawd Beirdd Ynys Prydain, ac yn mraint Beirdd (or Cadair) Powys, &c.*

was

was not necessary that a provincial *Cadair* should be actually held within its peculiar territory; for it might be held any where in *Britain*, or even in a foreign country, as might also a *Gorsedd Ynys Prydain*, retaining on such occasion the appropriate titles; which were—*Beirdd Ynys Prydain trwy'r Byd*, and *Twyddedogion Byd*—"The Bards of the isle of *Britain* through the world," and "those who are at liberty through the world."

At a meeting there was always one, called the *Dad-geiniad*, or the reciter, whose business was to recite the traditions, and poems; to make proclamations, announce candidates, open, and close the *Gorsedd*, and the like. A Bard generally executed this office; but it might be done by one, or as many as were necessary, of the *Awenyddion*, or disciples.

A *Gorsedd* was opened, and closed, as before observed, with short discourses, which were formal with respect to the matter, but there was no necessity for their being so in words. The following was the purport of what was said at the opening of one*—

“THE

* *Y gwir yn erbyn y byd*: ac yn nawdd *Beirdd Ynys Prydain* pawb à gyrant hyn o le, lle nid noeth arv yn eu herbyn; a phawb a geisfiont Urddas a Thrwyddedogaeth wrth Gerdd a Barddoniaeth, ceisfiont gan Iolo Morganwg, W. Mechain, Hywel Eryri, a D. Ddu Eryri, a hwynt oll yn *Beirdd trwyddedawg yn mraint Beirdd Ynys Prydain*—*Y Gwir yn erbyn y byd*.

If any were to be graduated the conclusion was altered to this form—
“Yn mraint *Cadair* (*Beirdd*) *Cyvoeth Morganwg, a Gwent, ac Erging, ac Ystrad Yw*—*Yn enw Duw a phob Daioni*.—This constituted it a provincial
d *Cadair*;

“ THE TRUTH AGAINST THE WORLD: Under the protection of the *Bards of the isle of Britain*, are all who repair to this place, where there is not a naked weapon against them; and all who seek for the privilege and graduation appertaining to Science and Bardism, let them demand it from *Iolo Morganwg, W. Meçain, Hywel Eryri*, and *D. Ddu Eryri*, and they being all graduated *Bards*, according to the privilege of the *Bards of the isle of Britain*.—THE TRUTH AGAINST THE WORLD.”

In closing the *Gorsedd*, the presiding Bard took up the sword, and named the Bards that were mentioned in the opening; except some of them were to be rejected, or suspended, and then they were noticed thus*—

“ *Iolo Morganwg*, and *W. Meçain*, Bards graduated in the privilege of the Bards of the isle of *Britain*; and *D.*

Cadair; and it would be denominated *Cadair Morganwg*, or the *Chair of the Bards of Glamorgan*. If an *Ovydd* was to be admitted, the form concluded thus—*Ymgeisiant â Iolo Morganwg, W. Meçain, Hywel Eryri, a D. Ddu Eryri. Beirdd ac Ovyddion yn mraint Beirdd Ynys Prydain. Ser dywed D. Ddu Eryri, ar air, a cydwybod, y gellid Beirddo honynt; ac yna barnasant y Beirdd yn ngorsedd, y dylid Beirdd o honynt yn ngradd Ovyddion, yn mraint Beirdd a Çadair Gwynedd—Yn Enw Jesu!*

And in concluding the *Gorsedd* thus—*Iolo Morganwg, W. Meçain, Hywel Eryri, a D. Ddu Eryri, Beirdd ac Ovyddion, wrth vraint a devarwd Beirdd Gwynedd, yn Ymddal wrth briv ddevawd Beirdd Ynys Prydain: ni noethant arw yn erbyn neb, ac ni bydd noeth arw yn eu herbyn—Yn Enw, &c.*

* *Iolo Morganwg, a W. Meçain Beirdd Trwyddedogion yn mraint Beirdd Ynys Prydain; a D. Ddu Eryri, Bardd wrth hawl ac arddel yn mraint Cadair Dyved—Calon wrth Galon.*

Ddu

“ *Ddu Eryri*, a Bard claimant under the privilege of the
 “ *Chair of Dimetia*—HEART UNITED TO HEART.”*

This alteration in the manner of naming the Bards from what was done in the opening of the *Gorsedd*, implies that *D. Ddu Eryri* is suspended; and *Hywel Eryri* rejected, or excepted against; and for that reason not admitted to their degrees for which they were candidates.

From the above form it will appear, that such candidates as are named in a proclamation, and passed over in silence at a *Gorsedd*, are rejected; and can never afterwards be admitted; and such as are called, at a *Gorsedd*, after being named, “ *Beirdd wrth hawl ac arddel*,”—“ Bards claimant, or presumptive,” it implies suspension of the decision of the *Gorsedd* concerning them, till a future opportunity.

When it had been proved before a *Gorsedd*, that a Bard had been guilty of any criminal act, he was suspended, or degraded, as occasion required. The first was by proclamation, in which he was called *Bard claimant and presumptive*; as before noticed. Degradation was a particular act of the *Gorsedd*, before the close of it; and it was called—“ *Dwyrn cyrch cyvlavan yn ei erbyn*,”—“ To bring the assault of warfare against him.” After the decision all the Bards covered their heads, and one of them unsheathed the sword, named the person aloud three times, with the sword

* A *Gorsedd* might be made a general and a provincial one at the same time, thus—Wrth vaint a devawd Beirdd Ynys Prydain; ac yn mraint Beirdd Cadair Dyved, &c.

lifted in his hand, adding when he was last named—“*Noeth yw cleddyv yn ei erbyn*,”—“The sword is naked against him.” This concluded the ceremony, and he could never after be re-admitted; and he was called—“*Gwr wrth ddivrawd ac anraith*.”—“A man deprived of privilege and exposed to warfare.” For the purpose of degrading a Bard, it is sometimes deemed most proper to hold a particular *Gorsedd* for that purpose, by proclamation, in which the occasion should be specified in this peculiar form of words *—“Where there will not be a naked weapon against any one but *Madog Min*, a man deprived of privilege, and exposed to warfare.” All besides in the proclamation to be in the usual manner. Such having been published, it is not necessary that the *Gorsedd* therein proclaimed should be actually held, for it has a virtual existence, and all that is necessary on this occasion is to announce to the public the degradation of such a Bard.

The proclamation was to this purpose †—

“When it was the year of our Lord one thousand seven hundred and ninety-two, and *the sun in the point of the vernal*

* “*Lle ni bydd noeth arv yn erbyn neb ond Madawg Min, Gwr wrth ddivrawd ac anraith*.”

† Rhybydd undydd a blwyddyn—“Pan oedd oed Crist yn 1792, a’r haul yn nghyvnod cyhydedd dydd a nôs yn y Gwanwyn, y rhodded Gwys a Gwahawdd, yn nghlyw Gwlad ac arglwydd, dan osteg undydd a blwyddyn, a nawdd i bawb â geisfiont Urddas a Thrwyddedogaeth wrth Gerdd a Barddoniaeth, gyrçu pen PŴMLUMON yn Mhowys, yn mhen undydd a blwyddyn, yn oriau’r eçwydd, lle ni bydd noeth cleddyv yn eu herbyn;

“ vernal equinox, a summons and invitation was given, in
 “ the bearing of the country and the prince, under the period
 “ of a year and a day, with protection for all such as might
 “ seek for privilege, and graduation appertaining to Science
 “ and Bardism, to repair to the top of Pumlumon in
 “ Powys, at the expiration of the year and the day, in
 “ the hours of noon, where there will not be a naked weapon,
 “ against them; and then, in the presence of Iolo Mor-
 “ ganwg, Bard according to the privilege of the Bards of the
 “ isle of Britain; and with him W. Mechain, Hywel
 “ Eryri, and D. Ddu Eryri, and they being all gradu-
 “ ated Bards under the privilege and custom of the Bards of
 “ Britain,* for the purpose of pronouncing the judgment
 “ of a Gorsedd, in the eye of the sun, and face of the light, on
 “ all with respect to genius and moral conduct, who may seek
 “ for presidency and privilege, according to the privilege and
 “ custom of the Bards of the isle of Britain.—THE TRUTH IN
 “ OPPOSITION TO THE WORLD.”†

“ herbyn; ac yno'n erwynebawl Iolo Morganwg, Bardd yn mraint Beirdd
 “ Ynys Prydain, a cydag ev W. Mechain, a Hywel Eryri, a D. Ddu Eryri,
 “ a hwynt oll yn Drwyddedogion wrth vraint a devawd Beirdd Ynys Pryd-
 “ ain, er cynnal barn Gorsedd, yn llygad haul ac wyneb goleuni, ar bawb
 “ o barth, Awen a Buçedd, a geifiont Vraint ac Urddas, herwydd braint a
 “ devawd Beirdd Ynys Prydain.—Y GWIR YN ERBYN Y BYD.”

* If there are candidates for different degrees they are mentioned thus—
 “ Iolo Morganwg, Bardd Trwyddedawg; W. Mechain, Bardd ac Ovydd;
 “ Hywel Eryri, a D. Ddu Eryri, Beirdd a Derwyddon, wrth vraint a
 “ devawd Beirdd Ynys Prydain, &c. (or Beirdd, or Cadair Gwynedd,) &c.”

† The above is a Gorsedd of the isle of Britain; but when the occasion is
 local it should be a provincial Cadair, which is constituted by concluding
 thus, for Powys—“ Herwydd braint a devawd Beirdd (Cadair) Powys—
 “ A LADDO A LEDDIR.”

Having accomplished the foregoing sketch of Bardism, I am tempted to recapitulate the leading articles in the system, for the purpose of bringing the whole into one point of view, whereby it will be seen what a surprising coincidence there is between it and the principles of a modern sect that is respected through the world.*

PEACE.—There is a necessity of restoring, establishing, and preserving of peace towards the happiness of mankind; therefore the Bards give an example by refraining from bearing arms, and from all things that tend to form one party in opposition to another. The Bard amid the storms of the moral world must assume the serenity of the unclouded blue sky.

EQUALITY.—Superiority of individual power is what none but God can possibly be intitled to; for the power that gave existence to all is the only power that has a claim of right to rule over all. A man cannot assume authority over another; for if he may over one, by the same

* The society of *Friends*, or the people called Quakers. It is observable that they originally appeared under the denomination of *Seekers*; and generally, if not first in *South Wales*; and it is known that *George Fox* arranged his system, after availing himself of the experience and labours of *William Erbury*, and *Walter Cradock*, natives of that part of *Wales* where the bardic institution was preserved. Doth not this point out something more than mere accidental similarity between the two systems? Or is it because both have been fortunate in adopting what is congenial with nature? The *Welsh Quakers* have a custom not common to others, which makes the likeness still stronger: they hold their meetings in the open air, generally in a circular inclosure, called *Monwent*.

reason

reason he may rule over a million, or over a world. All men are necessarily equal: the FOUR ELEMENTS in their natural state, or every thing not manufactured by art, is the common property of all.

TRUTH.—Believe nothing without examination; but where reason and evidence will warrant the conclusion believe every thing; and let prejudice be unknown. Search for truth on all occasions; and espouse it in opposition to the world.

LIGHT.—The emblem of purity, and holiness, the source of good, and by which all truths should be illumined. Every act of the Bard must be done *in the face of the sun, and in the eye of the light.*

MAN.—The last being that came into existence in this world was man. He appeared with the first rising sun; before that it was perpetual night. He is destined to fill a certain place in the creation; but at perfect liberty to act in that character, or able to attach himself to either good or evil, as the impulse of his own inclinations shall lead him, accountable, rewardable, or punishable, for all he does. Humanity is therefore a state where good and evil are so equally balanced that it becomes a state of liberty, and consequently of probation. In this state the soul becomes possessed of such a perfection of memory, that in what condition soever he may afterwards exist he never loses the recollection of what ever after befalls him; so that the reward, or punishment, is by this means extremely heightened by the comparison of the present with the former, and by ex-
d 4 perienicing

periencing the necessary consequences of good, or evil; and he cannot attain perfect knowledge until he has gone through all possible modes of existence.

ANIMALS.—They originated in the lowest point of existence, the meanest water-worm. Land animals are of a superior order, and rise in their various gradations up to man. As all modes of existence below humanity are necessarily evil, so no animal can pass to a lower state when it dies, but the divine benevolence has so ordained that it should rise higher; and thus advancing upwards it arrives at humanity. Animals approach the state of humanity in proportion as they are gentle and harmless in their dispositions; and to hasten their progress towards happiness these become, more than any others, liable to be destroyed untimely; which is a regulation of divine benevolence. But as man has no right to counteract Providence, he is not permitted to kill any animal, but which would either immediately or eventually kill him; and it is by this law he must regulate himself, when he deprives any being of life. We cannot kill an animal, any more than a man, but as a prevention against, or a punishment for killing.

GOOD.—To suffer with patience, and fortitude, is the greatest virtue of humanity, and includes all others. Man must brave all dangers rather than not act to his duty; for true valour appears never to so great advantage as in suffering unmoved, what cannot be avoided without transgressing the laws of justice, and benevolence. If during human life, or the state of probation, the soul attaches itself to good, it passeth in the instant of death into a higher state

state of existence, where good necessarily prevails, and it is impossible to fall from such a state; yet liberty however still remains in the exertions of love, and benevolence. Love is the principle which rules every thing in those states of existence that are above humanity; and a man, for that is his condition to all eternity, in such a state retains the love of his country in particular, though of all the world in general. For this reason he may descend, and again assume the earthly state, to restore the knowledge of truth, and to impress the dictates of virtue.*

EVIL.—Pride is that passion, by which man assumes more than the laws of nature allow him; for all men are equal, though differently stationed in the state of humanity for the common good. Whoever assumes such a superiority is an usurper; and by this assumption of power, derived from pride, a man attaches himself to evil, in such a degree, that his soul passes at death into the meanest worm; or he falls into the lowest point of existence. A man by attaching himself to evil, becomes in the passions of his soul depraved, and brutalized; and at death he falls into such a state as corresponds with the degree of malignity acquired; or his soul passes into an animal of a disposition corresponding with what he was at the time of death. From this state he again by degrees rises higher

* According to the bardic scheme the prophets of Israel were of this description; for none could reveal heavenly things but those who had experienced them, and who by returning to this world made them known.—Taliesin is full of this doctrine: he has, he says, passed through many transmigrations; has ascended to heaven, and returned to earth.

and

and higher in the scale of existence, until he arrives at the state of humanity : from whence he may again fall. Thus let him fall ever so often, he again returns, as the same road to happiness lies open to him, and *will* to eternity ; so that necessary eternal punishment, or state of misery, is in itself impossible ; and the infliction of such punishment is the only thing which the Deity cannot do, who is all perfect benevolence.

REWARDS and PUNISHMENTS—These are so secured by the eternal laws of creation, that they take place necessarily, and unavoidably. They may be, and are accelerated, one as well as the other, by death ; which is the only possible means ; and this, in a degree, is left in the power of man, and is retained also by divine Providence.

PENITENCE and SACRIFICE.—Perfect penitence is intitled to pardon ; and which consists in making all possible retribution for the offence, and submitting willingly to the punishment due. A man thus by giving himself up voluntarily, to what his conscience tells him is due to his crime, doth all that remains in his power, and so his soul becomes divested of its turpitude, and attached to good in the highest degree possible. This is the bardic idea of human sacrifice ; and none were admitted but voluntary victims ; or those condemned of crimes ; and to put these to death was a coincidence with divine benevolence, in hastening them to that course which they must pass through, before they could arrive at happiness.

PROVIDENCE.

PROVIDENCE.—God is benevolence in all his laws of nature ; for he has so ordered that the arrival of every being at a state of bliss is by all possible means accelerated. Thus the vortex of universal warfare, in which the whole creation is involved, contributes to forward the victim of its rage to a higher state of existence. Even the malignancy of man is rendered subservient to the general, and ultimate end of Divine Providence, which is to bring all animated beings to happiness.

ETERNITY.—No finite beings can possibly bear the infinite tedium of eternity. They will be relieved from it by continual renovations at proper periods, by passing into new modes of existence ; and which will not, like death, be dreaded, but be eagerly wished for, and approached with joy. Every existence will impart its peculiar stock of knowledge ; for consciousness and memory will for ever remain ; or there could be no such thing as endless life.

We shall now pass on to give a short history of the manner in which Bardism has been continued to the present time. It has been already observed, that the principles, upon which it was formed, did not in the least militate against the introduction of Christianity ; for they were, on the contrary, highly serviceable to facilitate the adoption of the new doctrine ; because it was one of the leading maxims, to examine every thing without prejudice, to draw a conclusion from the evidence, and to abide by the result only, as farther investigation should support it, or otherwise. In confirmation of such remark, we have a notable instance of the influence of that spirit of investigation, recorded

corded by the historians of the first planting of Christianity; who testify that the *Britons* embraced it generally, and with more openness than any other people. Such an event having taken place, in the manner described, the functions of the Christian priesthood continued to be exercised exclusively by the different orders of the bards, amongst the *Cymry*, until nearly about the time of *Germanus* and *Lupus*, about the beginning of the fifth century. At that period an opening was effected by the interest of the clergy of the *Roman Church*; which, in the course of about a century, by depriving the order of the patronage, totally excluded the Bards from all religious offices; at least with respect to any pretensions they might set up, as being of such order. When these changes were beginning to take place, a prince of the name of *Beli* formed a code of regulations, which he invited the Bards to adopt; wherein many deviations from the original institution were discernible; and, most probably, their right to the priesthood was amongst the articles omitted*. Such as were of a complying disposition acceded to the new laws; but those who had the honour of the ancient institution at

* These new laws were afterwards modified in the sixth century, by king *Arthur*; and again in the eleventh, by *Grufudd ab Cynan*, king of *Wales*; and last of all an incoherent jumble of them were adopted, for want of proper information, by a congress, held at *Caerdyddin* towards the middle of the fifteenth century. The people who embraced these new laws were called by the primitive Bards, in derision, *Beirdd Beli*, and *Over-veirdd*, or the Bards of *Beli*, and pseudo Bards. However in some ages they seem to have been held in greater estimation than the old Bards; possibly because they were not so inimical to the clergy, and to the popular errors of the times.

heart,

heart, treated with disdain the proposal of being guided by any other, than the public Traditions of the *Gorsedd*. From this period the regular *Beirdd Ynys Prydain* are only to be considered a small sect, though still venerated by the people, on account of their peaceable principles; and they still possessed a considerable degree of influence, as long as the *Cymry* enjoyed their own government; but when that was lost, by the fall of the last *Llywelyn*, Bardism had nearly been totally annihilated. The Bards were not only deprived of patronage by this event, but they were even awed by the terror of a cruel persecution; the consequence of which was, that they were obliged to be circumspect, and to avoid the regular open *Gorsedd*. This must have endangered the loss of the Traditions, and learning of the Institution; therefore such of the Bards as were anxious for its fate began, more than before, to make collections of those things in books *. With a view to consolidate those collections several *Gorseddau* were held from the beginning of the fifteenth century, under the sanction of Sir *Richard Neville* and others; and a subsequent one, for the same purpose, was held in 1575, under the auspices of *William Herbert* earl of *Pembroke*, the great patron of *Welsh* literature †. What was done in those meetings received considerable

* The Bards who had the principal hand in forming the collections were—*Einion Ofeiriad*, *Edeyrn Davawd Aur*, *Gwrgan ab Rhys*, *Trabaearn Brydydd Mawr*, *Davydd ddu Hiraddug*, *Sion y Cent*, *Gwilym Tew*, *Gwilym Egwad*, *Jeuau ab Hywel Swardwal*, *Jeuau Gethin*, *Lewys Morganwg*, *Meiryg Davydd*, *Davydd Benwyn*, *Davydd Llwyd Mathew*, *Llywelyn o Langewydd*, and *Edward Davydd*, of *Margam*.

† The great library of *Welsh* manuscripts, formed by him, at *Rhaglan Castle* was destroyed by *Oliver Cromwell*.

improvement

improvement at one held by Sir *Edward Lewis* of the *Van*, about the year 1580, from the arrangement of the venerable *Llywelyn o Langewydd*; and lastly, a complete revival of all the former collections was made by *Edward Davydd* of *Margam*, which received the sanction of a *Gorsedd*, held at *Bewpyr*, in the year 1681, under the authority of Sir *Richard Basset*; when that collection was pronounced to be in every respect the fullest illustration of Bardism *. From that period to the present time a remnant of the Order of the Bards has existed, obscurely, in the part of *Wales* where those meetings were held, still occasionally holding a *Gorsedd* for *Morganwg*, or *Glamorgan*; being the only provincial Chair extant, all the others being discontinued long ago; and even the members of this were reduced to two before the present revival of the institution †.

The

* Mr. *Edward Williams*, of *Flimston*, had an opportunity to make a transcript of that book; and from his I made another.

† One of those is the Rev. *Edward Evan* of *Aberdar*; and the other is the said Mr. *Edward Williams*; who has just at this time given to the world his *English* poetry, in two volumes. It is he who has given a taste for Bardism to several, which is likely to be the means of reviving the institution; and it is from his communications and assistance, that I have been enabled to give this account of the Bards.

The following, from a manuscript of the late Mr. *John Bradford*, is a list of the Bards of the *Chair* of *Glamorgan*, and the order in which they were the *Awenyddion*, or disciples; and it may be considered as a Bardic pedigree: the dates denote the times when they presided—

Trahaearn Brydydd Mawr,	1300	His Awenyddion
Hywel Bwr Baç - - - -	1330	Gwilym ab Ieuan Hên.
Davydd ab Gwilym - - -	1360	Ieuan Tew Hên.
Ieuan Hên - - - - -	1370	Hywel Swrdwal
		Ieuan Tew Hên - - - - 1420
		Awenyddion

The Bardic theology, laws, and principles, have in all ages been referred to inspiration, or asserted to be derived from

Awenyddion	Awenyddion.
Hywel Swrdwal.	Watcin Pywel.
Ieuan ab Hywel Swrdwal.	Ieuan Thomas.
Ieuan Gethin ab I. ab Lleision.	Meilir Mathew.
Hywel ab Davydd ab I. ab Rhys	Davydd ab Davydd Mathew.
Ieuan Gethin ab I. ab Lleision 1430	Davydd Edward o Vargam.
Awenydd	Edward Davydd o Vargam.
Gwylim Tew, or G. Hendon.	Watcin Pywel - - - - 1620
Gwilym Tew - - - - 1460	Awenyddion.
Awenyddion.	Davydd Edward.
Huw Cae Llwyd.	Edward Davydd.
Hywel ab Dav. ab I. ab Rhys.	Davydd ab Davydd Mathew.
Harri o'r Gareg Lwyd.	Edward Davydd (died in 1690) 1660
Iorwerth Vynglwyd	Awenyddion.
Meredydd ab Rhoffar - - - 1470	Hywel Lewys.
Awenyddion.	Charles Bwttwn, Esq.
Iorwerth Vynglwyd.	Thomas Roberts Ofeiriad.
Ieuan Deulwyn.	S. Jones o Vryn Llywarc, Of ^d .
Sir Einion ab Owain.	Evan Sion Meredydd.
Ieuan Deulwyn - - - - 1480	Davydd o'r Nant.
Awenyddion.	Davydd o'r Nant - - - - 1680
Iorwerth Vynglwyd.	Awenyddion.
Lewys Morganwg.	Hopcin y Gweydd.
Harri Hîr.	Thomas Roberts Ofeiriad.
Iorwerth Vynglwyd - - - 1500	Davydd Hopcin o'r Coetty.
Awenyddion.	Samuel Jones Ofeiriad - - - 1700
Lewys Morganwg.	Awenyddion.
Ieuan Du'r Bilwg.	Rhys Prys, Ty'n y Ton. *
Lewys Morganwg - - - - 1520	William Hain.
Awenyddion.	Sion Bradford, yn blentyn.
Meiryg Davydd.	Davydd Hopcin, o'r Coetty 1730
Davydd Benwyn.	Awenyddion.
Llywelyn Sion o Langewydd.	Davydd Thomas
Thomas Llywelyn o Regoes.	Rhys Morgan, Pencraig Nedd.
Meiryg Davydd (died in 1600) 1560	Davydd Nicolas.
Awenydd.	Sion Bradford.
Watcin Pywel.	Sion Bradford (died in 1780) 1760
Davydd Benwyn - - - - 1560	Awenyddion.
Awenyddion.	Lewys Hopcin.
Llywelyn Sion.	William Hopcin.
Sion Mawddwy.	Edward Evan.
Davydd Llwyd Mathew.	Edward Williams.
Llywelyn Sion (died in 1616) 1580	

* Father of the late celebrated Dr. Price, of Hackney.

from Heaven, under the denomination of AWEN. Thus a Poet of the sixteenth century says,*

——“ Dwyn o'r nen
Deçreuad açau'r Awen.”

“ We derive from Heaven
The primeval inspiration of Bardism.”

By the term AWEN may be understood genius, in the general sense, though more appropriately a poetical genius, or the Muse; but often, in the language of the Bards, it signifies inspiration, or the Holy Spirit†. Thus *Llywarc*

* *Edmund Prys*, the translator into Welsh of the Psalms that are appointed to be sung in churches; and author of many pieces of great merit.

Taliesin, and most of the subsequent Bards, abound with passages of the same idea, respecting the divine origin of the *Awen*.

† *Llywelyn o Langeowydd*, a writer on Bardism, who died about the year 1616, says, that the Awen was first given to *Enoch*, and that he was the first man that praised God in song. He also says that an evil genius appeared in the world; and that men forsook the holy *Awen* for this; and at some periods this evil one had the ascendancy. From this we may presume that *Enoch* and his descendants worshipped God in purity for some time; but by degrees they imbibed the general depravity of the world. And perhaps this may be the Bardic explanation of the beginning of the sixth chapter of *Genesis*, which seems to be an allegory——“ It came to pass, that when men began
“ to multiply on the face of the earth, and daughters were born unto them,
“ that the sons of God saw the daughters of men that they were fair: and
“ they took them wives of all which they chose.”

Rhygorug vy Awen

I voli vy Rhëen.

TALIESIN.

Da ryw Ysbryd a yrawdd

Duw o nev, da yw ei nawdd.

E. PRYS.

Cyvarçav ym Rhëen

Ystyriaw Awen.

TALIESIN.

B. Moç,

B. Moç, a poet of the twelfth century, invokes to be inspired, to sing the praise of *Llywelyn* I.—

Crist Greawdyr, llywiawdyr llu daear a nev,
A'm noddwy rhag avar ;
Crist Celi, bwyv celvydd, a gwâr,
Cyn diwedd gyvyngwedd gyvar !
Crist Vab Duw a'm rhydd arlavar,
I voli vy Rhwyv rwyfsg oddyar ;
Ac——a'm pair o'r pedwar devnydd,
Dovyn Awen ddiaŕçar !

May Christ, who form'd and governs earth, and heav'n,
Protect me from misfortune's gloomy way ;
That Christ mysterious make me wise and mild,
Ere to the narrow house of death I go !
May He with eloquence attune my tongue,
To praise my chief, whose course is noisy war ;
And may He grant me, from pure nature's store,
A penetrating Genius, unrestrain'd.

It may not be amiss to conclude this head with the introduction of those aphorisms that are relative to it, from the Poetic Triades——

1. The three foundations of Genius: the gift of God, man's exertion, and the events of life.
2. The three primary requisites of Genius: an eye that can see nature, a heart that can feel nature, and boldness that dares follow nature.

3. The

1. Tair sail Awen: rhodd Duw, ymgais dyn, a damwain bywyd.
2. Tri phriv anhepgor Awen: llygad yn gweled anian, calon yn teimlaw, anian, a glewder à vaidd gydvyned ag anian.

3. The three indispensables of Genius: understanding, feeling, and perseverance.
4. The three properties of Genius: fine thought, appropriate thought, and a luxuriantly diversified thought.
5. The three things that ennoble Genius: vigour, fancy, and knowledge.
6. The three supports of Genius: strong mental endowments, memory, and learning.
7. The three ministers of Genius: memory, vigour, and learning.
8. The three marks of Genius: extraordinary understanding, extraordinary conduct, and extraordinary exertion.
9. The three friends of Genius: vigour, discretion, and pleasantry.
10. The three things that improve Genius: proper exertion, frequent exertion, and prosperity in its exertion.
11. The three effects of Genius: generosity, gentleness, and complacency.

12. The

3. Tri anhepgor Awen: deall, ystyriaeth, ac amynedd.
4. Tair cynneddyv Awen: hardd veddwl, priodawl veddwl, ac amrywedd veddwl.
5. Tri bonedd Awen: nwyv, pwyll, a gwybodaeth.
6. Tri çadernyd Awen: athrylith, côv, a dyfg.
7. Tri gweinidogion Awen: côv, nwyv, a dyfg.
8. Tri nôd Awen: anghyfredin ddeall, anghyfredin ymddwyn, ac anghyfredin ymgais.
9. Tri çyvauill Awen: nwyv, callineb, a digrivwç.
10. Tri pheth à gynnydd Awen: iawn arver, a mynyç arver, a llwyddiant o'i harver.
11. Tair efaith Awen: haelioni, gwarineb, a çaredigrwydd.

12. Tri

12. The three things that enrich Genius: contentment of mind, the cherishing of good thoughts, and exercising the memory.
13. The three things that exalt Genius: learning, exertion, and reverence.
14. The three supports of Genius: prosperity, social acquaintance, and praise.
15. The three things that will insure Prosperity: appropriate exertion, feasible exertion, and uncommon exertion.
16. The three things that will insure Acquaintance: complacency, ingenuity, and originality.
17. The three things that will insure Praise: amiable conduct, learned in science, and pure morals.

The Bards bestowed great attention to the formation of their Poetical Institutes, which they brought to a high state of perfection at a very early period; because verse was generally the medium by which they preserved historical events, and taught the moral, and religious duties to the people. The peculiar character of the Poetry of the *Bri-*

12. Tri pheth a frwythlona'r Awen: diddanwç meddwl, coled ddaionus veddwl, a phorthi côv.
13. Tri pheth à dderçaiv Awen: dyfg, ymgais, a pharç.
14. Tri cynnaliaeth Awen: llwyddiant, cydnabyddiaeth, a çanmoliaeth.
15. Tri pheth à ddybryn Lwyddiant: priodawl ymgais, hywaith ymgais, ac anghyfredin ymgais.
16. Tri pheth à ddybryn Gydabyddiaeth: caredigrwydd, celvyddgarwç, a çynnevinder.
17. Tri pheth à ddybryn Ganmoliaeth: hygar, ymddwyn, hyddyfg gelvyddyd, a glân gampau.

tons was to avoid fable; for, agreeable to the radical principles of Bardism, it was consecrated to be the organ of Truth.*

With respect to what relates to the rules of poetical criticism and prosody, they are extremely curious, and original; and there is no hazard in asserting that they are as just as can be produced in any language; because there are none that follow nature with more closeness. These are comprehended under the ten following heads†—

The Welsh Language.

Fancy and Invention.

The design and intention of Poetry.

The nature and principle of just Thinking.

Rules with respect to Arrangement.

Rules of just Description.

Variety of Matter and Invention.

Rules

* It is not here intended to insinuate, that there was no such thing amongst the Welsh, in later ages, as any productions on the model of other nations; but these were not by the regular Bards; for their system was so inimical to those, that any of the order, who should compose what was not agreeable to the system would be for ever degraded from it.

† Yr iaith Gynmraeg.

Dycymyg a Crebwyll.

Amcan a diben Cerdd.

Rhyw ac anfwdd cyviawn Vyvyrdawd.

Trevyn o barth Ymddwyn.

Trevyn ar gyviawn Ddyvalu.

Amllder Deunydd a Dycymyg.

Trevyn

Rules of Composition, with respect to verse, rhyme, stanza, consonancy, or alliteration, and accent.

Truth.

Varieties of Composition, with respect to design, fancy, occasion, and meaning. Of these there are eight kinds: panegyric, historics, didactics, gratulation, description, elegy, satire, and dialogue.

Rather than attempt a description of them, it may be thought more curious, perhaps, if their appropriate Triades are introduced, to serve as a compendium of the whole—

1. The three radical parts of an Art: nature, benefit, and originality.
2. The three primary points of Nature and Originality: where it cannot be better, where it cannot be otherwise, and where there is no necessity of its being otherwise.

3. The

Trevyn ar Ganiadaeth, o barth bân, awdyl, pennill, cynghanedd, ac acan.

Gwirionedd.

Rhywiau Cerdd, herwydd fylvon, crebwyll, açaws, ac ystyr. Wyth ryw y fydd: cerdd vawl, cerdd vaneg, neu hanesgerdd, cerdd addysg, cerdd anerc, dyvalgerdd, cerdd alargwyn, gogan, neu ddyçan a fên, hawl ac atdeb.

1. Tair cynran Celvyddyd: anian, llês, a phriodoldeb.
2. Tri cynnod Anian a Hanvod: lle ni ellir gwell, lle ni ellir amgen, a'r lle ni raid amgen.

3. The three primary points of the benefit of Science: its being patronized by the world, its virtue in improving the world, and its perfection in supporting itself.
4. The three marks of the propriety of a Science: just cause, just organization, and just conformity.
5. The three times of Science: when it is just, when it is becoming, and when it is necessary.
6. The three to whom Science is suitable: he that delights in it, he that understands it, and he that deserves it.
7. The three intentions of Poetry: increase of good, increase of understanding, and increase of happiness.
8. The three qualifications of Poetry: endowment of genius, judgment from experience, and happiness of mind.
9. The three foundations of Judgment: bold design, frequent practice, and frequent mistakes.
10. The three foundations of Learning: seeing much, suffering much, and studying much.

11. The

3. Tri cynnod llês Celvyddyd: ei hofi gan y byd, ei rhinwedd yn gwellâu'r byd, a'i pherfeith-gamp yn cynnal ei hun.
4. Tri nôd priodoldeb Celvyddyd: iawn ačaws, iawn ymdrevyn, ac iawn gyvuniad.
5. Tri amfer Celvyddyd: pan vo iawn, pan vo hardd, a phan vo raid.
6. Tair hyweddiant Celvyddyd: ar a'i hofi, ar ei deallo, ac ar a'i dirper.
7. Tri diben Prydyddiaeth: cynnydd daioni, cynnydd deall, a cynnydd diddanwç.
8. Tair ansawdd Barddoniaeth: athrylith awen, barn wrth ddyfsg, a gwynvyd meddwl.
9. Tair colovyn Barn: eon amcan, mynyç arver, a mynyç gamfynied.
10. Tair colovyn Dyfsg: gweled llawer, dyoddev llawer, ac ystyried llawer.

11. Tair

11. The three foundations of Happiness: a suffering with contentment, a hope that it will come, and a belief that it will be.
12. The three fountains of Knowledge; invention, study, and experience.
13. The three fountains of the Understanding: boldness, vigour, and exertion.
14. The three foundations of Thought: perspicuity, amplitude, and justness.
15. The three ornaments of Thought: perspicuity, correctness, and novelty.
16. The three canons of Perspicuity: the word that is necessary, the quantity that is necessary, and the manner that is necessary.
17. The three canons of Amplitude: appropriate thought, variety of thought, and requisite thought.
18. The three properties of just Thinking: what is possible to be, what ought to be, and what is commendable to be.

20. The

11. Tair colovyn Gwynvyd: goddew o voddlonrwydd, gobaith y daw, a cred y bydd.
12. Tair fynon Gwybodaeth: crebwyll, ystyriaeth, a dysgeidiaeth.
13. Tair fynon Deall: eonder, nwyv, ac ymgais.
14. Tair colovyn Synwyr: eglurdeb, llawnder, a cyviawnder.
15. Tri harddwç Synwyr: eglurdeb, cywirdeb, a newydd-deb.
16. Tair colovyn Eglurdeb: y gair à vo raid, y maint à vo raid, a'r ddull à vo raid.
17. Tair colovyn Llawnder: priodawl veddwl, amyl veddwl, ac angen veddwl.
18. Tair cynneddyv cyviawn Vyvyrdawd: à ddiçon vöd, à ddylai vöd, ac y fydd hardd ei vöd.

19. The three requisites of Song: thought that shews genius, fancy directed by art, and truth.
20. The three embellishments of Song: fine invention, happy subject, and a masterly harmonious composition.
21. The three excellencies of Song: simplicity of language, simplicity of subject, and simplicity of invention.
22. The three necessaries of Song: dignified intention, thought, and matter.
23. The three commendables of Song: praise without flattery, amorous pleasantries without obscenity, and satire without abuse.
24. The three diversities of Song: diversity of thinking, diversity of language, and diversity of versification.
25. The three beauties of Song: attraction, eloquence, and boldness.
26. The three sweets of Song: facility of comprehension, sprightliness of language, and sweetly-soothing thoughts.

27. The

19. Tri anhepgor Cerdd: awen-vryd, celvydd-bwyll, a gwirionedd.
20. Tri thecäad Cerdd: hardd grebwyll, hardd berthynas, a hardd gywrein-gamp ar vydryddu.
21. Tri ardderçogrwydd Cerdd: godidawg iaith, godidawg ystyr, a godidawg grebwyll.
22. Tri rhaid Cerdd: godidawg, amcan, fynwyr, a deunydd.
23. Tri harddwç Cerdd: mawl heb druth, nwyv heb anlladrwydd, a dyçan heb ferthyd.
24. Tri amrywiaeth Cerdd: amrywiaeth myvyrdawd, amrywiaeth iaith, ac amrywiaeth colovyn cerdd.
25. Tri gwyçder Cerdd: hygaredd, hyawdledd, ac eonder.
26. Tri melusder Cerdd: hawsder deall, trynwyv iaith, a mwythus-bervyvyrdawd.

27. Tri

27. The three elegancies of Song: a highly comprehensive language, charming luminous thoughts, and ingenious composition.
28. The things which give relish to a Song: diversity of language, diversity of thinking, and diversity of structure in the metres.
29. The three agreements that ought to be in a Song: between digression and uniformity, between an elevated and common language, and between truth and the marvellous.
30. The three things that improve the Song: the studying it thoroughly, the examining of it frequently, and exerting to the utmost.
31. The three appropriates of Song: its quantity, its purpose, and its occasion.
32. The three proprieties of Song: correct fancy, correct order, and correct metre.
33. The three honours of Song: the verity of the thing treated of, the excellency of it, and the ingenuity of the manner in which it is managed.

35. The

27. Tri pheth blodeuawg ar Gerdd: ystyrbell iaith, goleu-ber llynwyr, a cywrain gelvyddyd.
28. Tri pheth à wnânt vlâs ar Gerdd: amryvel iaith, amryvel vyvyrdawd, ac amryvel gainc ar vesur.
29. Tri çyttundeb à ddylai vòd ar Gerdd: rhwng amryveiliant a çyvundeb, rhwng rhagor-iaith, a çyfredin-iaith, a rhwng gwir a rhyveddawd.
30. Tri pheth à bair Gerdd yn dda: ei llwyr vyvyriaw, ei mynyç çwiliaw, ac ollawl ymegniaw.
31. Tri phriodoldeb Cerdd: ei maint, ei hamcan, a'i haçaws.
32. Tri iawnder Cerdd: iawn grebwyll, iawn drevyn, ac iawn vydyr.
33. Tair urddas Cerdd: gwired y peth à fonier am dano, godidoced y peth à fonier am dano, a çelvydded y dull à fonier am dano.

34. Tri

34. The three attractions of Song: its excellent novelty, ease of comprehension, and correct poetry.
35. The three things which ought to pervade the Song: perfect learning, perfect vigour, and perfect nature.
36. The three perspicuities of Song: perspicuous language, subject, and intention.
37. The three intentions of Song: to improve the understanding, to improve the heart, and to soothe the mind.
38. The three natural things in Song: a natural occasion, natural language, and a natural regulation of the fancy.
39. The three aptnesses of Song: apt language, apt thinking, and apt order in the composition.
40. The three perfections of Song: perfect language, perfect invention, and perfect art.
41. The three materials of Song: language, invention, and art.
42. The three indispensables of Language: purity, copiousness, and aptness.

43. The

34. Tri hofder Cerdd: ei godidawg newyddiant, yr hawfder o'i deall, a'i cywrain brydyddiaeth.
35. Tair trwyogaeth Cerdd: trylen, trynwyv, a thrynaws.
36. Tri gloywineb Cerdd: gloyw iaith, gloyw ystyr, a gloyw ddiben.
37. Tri diben Cerdd: gwellâu'r deall, gwellâu'r galon, a diddanu'r meddwl.
38. Tri gweddusder Cerdd: gweddus açaws, gweddus iaith, a gweddus drevyn ar ddyçymyg.
39. Try hoywder Cerdd: hoyw iaith, hoyw vyvyrdawd, a hoyw drevyn ar y ganiadaeth.
40. Tri çyvlawnder Cerdd: cyvlawn iaith, cyvlawn ddyçymyg, a çyvlawn gelvyddyd.
41. Tri deunydd Cerdd: iaith, crebwyll, a çelvyddyd.
42. Tri anhepgor Iaith: purdeb, amledd, ac hyweddiant.

43. Tair

43. The three ways that a Language may be rendered copious: by diversifying synonymous words, by a variety of compound epithets, and a multiformity of expression.
44. The three qualities wherein consist the purity of a Language: original formation, use, and matter.
45. The three branches of the aptitude of a Language: what is understood, what affords pleasure, and what is believed.
46. The three supports of Language: order, strength, and synonymy.
47. The three correct qualities of a Language: correct construction, correct etymology, and correct pronunciation.
48. The three uses of a Language: to relate, to excite, and to describe.
49. The three things that constitute just Description: just selection of words, just construction of language, and just comparison.

50. The

43. Tair fordd yr amlêir Iaith: amryvelu geiriau cyvyfstr, amryvodd gylmeiriau, ac amryddull ymadrawdd.
44. Tair cynneddyv purdeb ar Iaith: priv ansawdd, priv arver a phriv ddeunydd.
45. Tair cainc hyweddiant Iaith: à ddëellir, à hofir, ac à gredir.
46. Tri cynnorthwy Iaith: trevyn, nwyv, a cyfelyb-air.
47. Tri iawnder, y fydd ar Iaith: iawn eirioli, iawn ymddwyn, ac iawn leverydd.
48. Tair fwydd Iaith: adrawdd, cynnhyrvu, a dyvalu.
49. Tri pheth à bair iawn Ddyvalu: iawn ddewis ar air, iawn ieithyddu, ac iawn gyfelybu.

50. Tri

50. The three things appertaining to just Selection: the best language, the best order, and the best object.
51. The three dialects of the Welsh Language: the Ventefian, or Silurian, the Dimetian, and the Venedocian; and it is proper in Poetry to use all of them indiscriminately, agreeable to the opinion, and authority of the primitive Bards.
52. The three things which constitute a Poet: genius, knowledge, and impulse.
53. The three primary purposes of a Bard with respect to Intention and Duty: to do the will of God, to benefit man, and to reverence love.
54. The three primary excellencies of a Bard: art so easily comprehended that none can be so generally simple, a dignity of thinking not to be surpassed in appropriate simplicity, and a superior originality not to be excelled in natural simplicity.
55. The three duties of a Bard: just composition, just knowledge, and just criticism

56. The

50. Tri pheth y fydd ar iawn Ddewis: y iaith oreu, y drevyn oreu, a'r gwrthddryç goreu.
51. Tair llavarwedd y fydd ar y Gynmraeg: y Wennwyseg, y Ddeheubartheg, a'r Wyndodeg; a çyviawn ar gerdd ymarver â phob un o'r tair ynghymmysg, blith-dra-phlith, yn ol barn ac awdurdawd y priv veirdd.
52. Tri pheth à wnânt Brydydd: awen, gwybodaeth, a çynnhyrviad.
53. Tri phriv amcan Bardd herwydd Pwyll a Dyled: boddiauw Duw, llefâu dyn, a pharçu ferçogrwydd.
54. Tair priv orçest Bardd: celvyddyd gyrwydded ei deall ni's gellir cynnevinac o'r fymledd, godidawg vyvyrdawd ni's gellir addasaç, o'r fymledd, a rhagorawl briodoldeb ni's gellir gweddufaç o'r fymledd.
55. Tair dyledfwydd Bardd: iawn ganu, iawn ddyfgu, ac iawn varnu.

56. Tair

56. The three honours of a Minstrel : strength of imagination, profundity of learning, and purity of morals.
57. The three excellencies of a Minstrel: profound discrimination of all things, complete illustration, and luminous composition.
58. The three excellencies of Composition : just versification, just description, and just arrangement.

The Bards divided their canons of versification, or metricities,* into nine *Gorçanau*, elements of song, or primary principles, and fifteen *Adlawiaid*, secondary, or compound principles, making in all twenty-four ; to which all possible varieties, and combinations of metres, in any language, are reducible. To these, and the laws of consonancy, accent, and rhyme, the following Triades are applicable—

1. The three requisites of Versification : metricity, consonancy, and rhyme.
2. The three principles of Metre: length of the verse, form of the stanza, and the power of the accent.
3. The

56. Tair rhagorgamp ar Gerddawr: cyvlawn ddynodiant ar bob peth, cyvlwyr vanegiant, a cyvlwys ganiadaeth.
57. Tri dyledogrwydd Cerddawr: grymusder athrylith, cyvlawnder dyfg, a glendyd ei gampau.
58. Tair rhagoriaeth Canu : iawu vydryddu, iawn ddyvalu, ac iawn ymddwyn.

* The term in the *Welsh* is *Cybydeddau*, for which, as well as some others, I have been obliged to use words not common, by endeavouring to convey the exact idea of the originals.

1. Tri anhepgor Mydryddiaeth: colovyn, cynghanedd, ac awdyl.
2. Tri phriodoldeb Mesur : hyd y bân, dull y pennill, a phwys yr acan.
3. Tri

3. The three primary distinctions of Metre: the Cowydd, the Ynglyn, and the Awdyl.
4. The three excellencies of Metre: correctness, freedom, and harmonious accent.
5. The three variations of Verse: variation of metricity, variation of consonancy, and variation of accent.
6. The three primary principles of Consonancy: the rhyming consonancy, the alliterative consonancy, and the compound consonancy of rhyme and alliteration.

By the nine *Gorçanau*, or canons of metricity, are to be understood so many varieties of lengths, or number of syllables in a verse, including from four to twelve syllables, being adequate to every possible change that can be used, agreeable to the laws of harmony. The names of these metrical elements are—

Cyhdeydd,	{	Vèr,	Syll. 4	Short.	} Metricity,
	{	Gaeth,	5	Confined.	
	{	Drosgyl,	6	Rugged.	
	{	Levyn,	7	Smooth.	
	{	Waftad,	8	Regular.	
	{	Draws,	9	Cross.	
	{	Wèn,	10	Flowing.	
	{	Laes,	11	Heavy.	
	{	Hîr,	12	Long.	

3. Tri phriv rywiogaeth ar Vefur: cowydd, ynglyn, ac awdyl.
4. Tri rhagoriaeth Mydyr: cywreindeb, rhwyddineb, ac acan bêr.
5. Tri amrywiaeth Bân: amrywiaeth cyhydedd, amrywiaeth cynganedd, ac amrywiaeth acan.
6. Tair Cynganedd y fydd o briv ansawdd; cynganedd fain, cynganedd groes, a cynganedd lufg.

The

The *Adlawiaid*, secondary, or compound principles, being fifteen in number, are all the possible variety of combinations of the *Gorçanau*, depending upon the different lengths or quantity, and rhyme; the first arising from a junction of unequal verses; and the latter from changes, or variety of rhymes: The names of the *Adlawiaid* are—

Bân cyrc,	Recurrent pause.
Toddaid,	Confluency.
Triban milwr,	Warrior's triplet.
Triban cyrc,	Recurrent triplet.
Cowydd,	Recitative.
Traethodyn,	Compound Recitative.
Proest cadwynawdyl,	Combined alternate rhyme.
Proest cyvnewidiawg,	Combined vowel alternity.
Clogyrnaç,	Rugosity.
Lloftodyn,	Cuspidated strain.
Llamgyrc,	Recurrent transition.
Cadwyngyrc,	Recurrent catenation.
Ynglyn,	Continuity.
Cynghawg,	Complexity.
Dyri,	Unconnected quantity.

The *Cynghanedd*, or consonancy, is generally termed alliteration, the nature of which is very imperfectly seen in *English* compositions, compared with the regular system by which it is governed in the *Welsh*; but to give a proper analysis of it would require too much attention, so it shall be passed over, and a few words bestowed on the two remaining heads of rhyme and quantity. There is nothing peculiar in the rhyme, but that it is required to be literally perfect

perfect in all cases. As to the metrical feet, or quantity, the Welsh in this respect is the same as the Latin poetry. The feet are called *Corvanau*, of which there are seven, under the following denomination—

Corvan crwn	—	long syllable.
Corvan byr	— — —	long syllable.
Corvan hir	— — —	spondee.
Corvan cryç disgynedig	— — —	daçtyl.
Corvan cryç derçavedig	— — —	anapest.
Corvan talgrwn	— — —	iambic.
Corvan rhywiawg	— — —	trochee.

I have been thus diffuse in noticing the Bardic system of poetry, for the sake of making known to the world the existence of what is altogether original, and curious. It has been a thing totally unknown for ages, except to those few who were of the regular order of the primitive Bards. It never was regularly known to the *Poets of Wales*, who were not Bards *; but they, and also the musicians, had peculiar laws to themselves, far less perfect seemingly, and borrowed from slight hints, and intimations, procured of this ancient system of British Bardism.

* It is a little unfortunate for the perspicuity of this sketch that the term of *Bard* is become synonymous with *Poet*. The latter character I shall pass over, with informing the reader, that he may meet with a variety of curious information respecting him in Mr. E. Jones's *Musical and Poetical Relics*, the second edition of which is now publishing, greatly enlarged.

REMARKS
ON THE
WELSH ORTHOGRAPHY.

THERE are thirty-eight Letters in the Language; sixteen of those are radicals, that express the primary sounds; the others may be called serviles, used as the inflections, or mutations of the first; for each of which there is a simple appropriate character. But since the invention of Printing, and the introduction of the Roman Letters, it has been necessary, for want of a sufficient variety of Letters cast for the purpose, to adopt two, and even three of those Letters, to express one sound, or character; by which the simplicity and beauty of the proper Alphabet of the Language is lost.

No Letter has any variation of sound, except the accented vowels, which are lengthened, or otherwise, according to the power of the accent; and all are pronounced, as there are no mutes. The following are the Letters that differ in power from the English Letters.

A, is as *a* in *Man*.

C, is always as a *K*.

C₃, is a guttural, as *χ*, or *Π*, generally expressed by *Cb*.

Dd, sounds like *Tb* in *The*.

G, always as *G* in *Go*.

I, as *ee*, in *Been*.

Ll, as an aspirated *L*.

U, as *I*, in *Sin*.

W, is a vowel like *oo*, in *Soon*.

Y, is like *u* in *Burn*.

C A N I A D A U

LLYWARÇ HEN.

MARWNAD GERAINT AB ERBIN,

TYWYSAWG DYVNAINT. (a)

PAN aned Geraint oedd agored pyrth nev,
Rhoddai Grist à arçed,
Pryd mirain Prydain ogoned.

Moled pawb y rhudd Eraint,
Arglwydd; molav innau Eraint,
Gelyn i Sais, car i faint.

Rhag Geraint gelyn dyhad, (b)
Gwelais i veirç cymmrud o gad, (c)
A gwedy gawr garw bwylliad.

(a) *Ll. arall*: Marwnad Geraint ab Erbin: *Arall*: Canu o Eraint ab Erbin. Tri Llyng-
esawg Ynys Prydain: Geraint ab Erbin; Gwenwynwyn ab Iarll; a Març ab Meirchiawn.

(b) Glyn dihat. *Un llyfyr*: Glynn dihat. *Arall*.

(c) Gweleis y veirch kymrut o gat; neu, crumeudd.

THE
ELEGIES AND OTHER PIECES
OF
LLYWARC₅ HEN.

ELEGY UPON GERAINT AB ERBIN,
PRINCE OF DEVON. (a)

WHEN GERAINT was born the gates of heaven were open,
CHRIST then granted what was requested,
A countenance beautiful, the glory of *Britain*.

Let all celebrate the red-stained *Geraint*
Their lord; I will also praise *Geraint*,
The *Saxon's* foe, the friend of saints.

Before *Geraint*, the terrifier of the foe,
I saw the steeds hagged with mutual toil from battle,
Where, after the shout was given, frightful deeds began.

(a) *Geraint ab Erbin* was commander of a fleet of ships fitted out by the Britons to oppose the Saxons; and he fell fighting against them, about the year 530. There were two other princes of the name of *Geraint*, in *Cornwall*; one of whom was alive in 589, and the other in 710. When the yellow plague was depopulating *Wales*, and among the rest, had carried off *Maelgwn Gwynedd*, *Teilarw* then bishop of *Llandav*, and several attendants came into *Cornwall*, and was kindly entertained by *Geraint*. From thence *Teilarw* passed over into *Armorica*; and after staying near eight years, being upon his return to *Wales*, visited *Geraint* again, and found him upon his death-bed. *Berl. Ant. of Cornwall*, p. 371. The *Geraint* mentioned in the *Saxon Chronicle* to be at war with *Ina*, about the year 710, is the last of the three of that name.

Rhag Geraint gelyn cythrudd, (a)
 Gwelais i veirç tan gymmrudd, (b)
 A gwedy gawr (c) garw aqludd.

Yn Llongborth gwelais drydar,
 Ac elorawr yn ngwyar,
 A gwyr rhudd rhag rhuthr esgar.

Rhag Geraint gelyn ormes, (d)
 Gwelais meirç can eu creës;
 A gwedy gawr garw aces.

Yn Llongborth gwelais i wythaint,
 Ac elorawr mwy no maint,
 A gwyr rhudd rhag rhuthr Geraint!

Yn Llongborth gwelais waedfrau,
 Ac elorawr rhag arvau,
 A gwyr rhudd rhag rhuthr angau.

Yn Llongborth gwelais i ottoyw (e)
 Gwyr ni gilynt (f) rhag ovn gwayw,
 Ac yved gwin o wydr gloyw.

Yn Llongborth gwelais i vygedorth,
 A gwyr yn godde ammorth,
 A gorvod gwedi gorborth.

(a) *Ll. arall* : Gelyn cyftudd.

(b) Neu gymryd, neu gymryud, neu grymrudd.

(c) Neu guawr, neu gwawr.

(d) Neu gelein ormes.

(e) Neu otteu.

(f) Neu gyllynt, neu gyllyn.

Before *Geraint*, that breathed terror on the foe,
 I saw steeds bearing the maimed sharers of their toil;
 And after the shout of war a fearful obscurity.

At *Llongborth* (a) I saw the noisy tumult,
 And biers with the dead drenched in gore,
 And ruddy men from the onset of the foe.

Before *Geraint*, the molester of the enemy,
 I saw the steeds white with foam,
 And after the shout of battle a fearful torrent.

At *Llongborth* I saw the rage of slaughter,
 And biers with slain innumerable,
 And red-stain'd men from the assault of *Geraint*.

At *Llongborth* I saw the gushing of blood,
 And biers with dead from the rage of weapons,
 And red-stain'd men from the assault of death.

In *Llongborth* I saw the quick-impelling spurs
 Of men, who would not flinch from the dread of the spear,
 And the quaffing of wine out of the bright glass. (b)

In *Llongborth* I saw a smoaking pile,
 And men enduring the want of sustenance,
 And defeat, after the excess of feasting.

(a) The *Haven of Ships*, some harbour on the south coast, probably Portsmouth.

(b) It seems, from a number of authorities, that the Britons were very early acquainted with the process of making glass. The vitrified Forts in *Scotland*, are an indisputable proof; and the Druid Beads, or Adder Stones, we must own to be vitrified by art, or we must credit the common opinion of the country, that they are blown by snakes, in the manner described by *Pliny*. Strange as this opinion may seem, there are people in *Wales*, who still furnish the curious with Adder Stones, thus procured, as they say, at a particular time of the summer.

Yn Llongborth gwelais i arvau
Gwyr, a gwyar yn dineu,
A gwedi gawr garw adneu.

Yn Llongborth gwelais gymminad (a)
Gwyr yn ngryd, a gwaed ar iâd,
Rhag Geraint mawr mab ei dâd.

Yn Llongborth gwelais drabludd
Ar fain, brain ar goludd,
Ac ar grân cynran man-rudd. (b)

Yn Llongborth gwelais i vrithred
Gwyr ynghyd, a gwaed ar draed;
“ A vo gwyr i Eraint, bryfied !”

Yn Llongborth gwelais vrwydrin (c)
Gwyr ynghyd, (d) a gwaed hyd ddeulin,
Rhag rhuthr mawr mab Erbin.

Yn Llongborth y llâs Geraint,
Gwr dewr (e) o goettir Dyvnaint,
Wyntwy yn lladd gyd a's lleddaint. (f)

(a) Neu, Gymmanat.—Nid yw y pennill hwn yn y *Ll: Coch*; onid yw yr hwn a ganlyn, yn fyr o fraig yr un un, yr hwn fydd hevyd yn y *Ll: Du*—

Yn Llongborth gwelais gymminad—

Porthid gniv pob cynniviad.

(b) Neu, Ac ar grawn Cynran madrudd.

(c) Neu, Ryw drin.

(d) Neu, Gwyr rhuthr.

(e) Neu, Gwyr dewr.

(f) Neu, A chyn ry lleddid hwy lladdyffeint.

In *Llongborth* I saw the weapons
Of heroes, with gore fast dropping,
And after the shout a fearful return to earth.

In *Llongborth* I saw the edges of blades in contact,
Men surrounded with terrour, and blood on the brow,
Before *Geraint*, the great son of his father.

In *Llongborth* I saw hard toiling
Amidst the stones, ravens feasting on entrails,
And on the chieftain's brow a crimson gash, (a)

At *Llongborth* I saw a tumultuous running
Of men together, and blood about the feet:—
“Those that are the men of *Geraint* make haste!”

In *Llongborth* I saw a confused conflict,
Men striving together, and blood to the knees,
From the assault of the great son of *Erbin*.

At *Llongborth* was *Geraint* slain,
A strenuous warrior from the woodland of *Dyvnaint*, (b)
Slaughtering his foes as he fell.

(a) Alluding probably to *Geraint*: the meaning of *Cynran* is *first participator*; which seems to be an epithet for the eldest son, or representative of the family; alluding to the law of *Gavelkind*, by which the younger child was to make the division; and the eldest had the choice, or first share.

(b) *Dyvnaint* implies a country abounding with deep vales; and is the ancient name of *Devonshire*; and from which the modern English name of *Devon* is undoubtedly derived.

Yn Llongborth llâs i Arthur
 Gwyr dewr, cymmynynt a dur; (a)
 Ammherawdyr, llywïawdyr llavur.

Oedd re redaint dan vorddwyd Geraint,
 Garhirion, grawn hydd,
 Rhuthr goddaith (b) ar ddifaith vynydd.

Oedd re redaint dan vorddwyd Geraint,
 Garhirion, grawn odew, (c)
 Rhuddion, rhuthr eryron glew.

Oedd re redaint dan vorddwyd Geraint,
 Garhirion, grawn wehyn, (d)
 Rhuddion, rhuthr eryron gwyn.

Oedd re redaint dan vorddwyd Geraint,
 Garhirion, grawn voloç,
 Rhuddion, rhuthr eryron coç.

Oedd re redaint dan vorddwyd Geraint,
 Garhirion, grawn eu bwyd, (e)
 Rhuddion, rhuthr eryron llwyd.

Oedd re redaint dan vorddwyd Geraint,
 Garhirion, grawn addas,
 Rhuddion, rhuthr eryron glas.

(a) Neu, Cymmynt o dur.

(b) Neu, Twrv goddaith.

(c) Neu, Grawn odeu; neu, Grawn o dew.

(d) Neu, Yehyn.

(e) Neu, Grawn eubwyd.

At *Llongborth* were slain to *Arthur*
Valiant men, who hewed down with steel;
He was the emperor, and conductor of the toil of war.

Under the thigh of *Geraint* were swift racers,
With long legs, that fed on the grain of the deer,
Their course was like the consuming fire on the wild hills. (a)

Under the thigh of *Geraint* were fleet runners,
With long hams, fattened with corn;
They were red ones; their assault was like the bold eagles.

Under *Geraint's* thigh were fleet runners,
With long legs, they scattered about the grain;
They were ruddy; their assault was like the white eagles.

Under *Geraint's* thigh were fleet runners,
With long legs, high-mettled, fed with grain;
They were ruddy; bold their assault, like the red eagles.

Under *Geraint's* thigh were fleet racers,
Long their legs; their food was corn;
Red were they; fierce their course, like the brown eagles.

Swift racers were under the thigh of *Geraint*;
Their legs were long; they well deserved the grain;
Red were they; bold their course as the grey eagles.

(a) Goddaith, is a term applied to the burning of furze, or heath, on the mountains; which is done at seasonable times of the year.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn vagu,
Rhuddion, rhuthr eryron du.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn gwenith, (a)
Rhuddion, rhuthr eryron brith.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn anchwant,
Blawr, blaen eu rhawn yn ariant. (b)

(a) Neu, Grawn wenith.

(b) Neu, Blawr blaen eiriawn yn ariant.

Swift racers were under the thigh of *Geraint* ;
Whose legs were long ; they were reared up with corn,
They were red ones ; their assault was as the black eagles.

Swift racers were under the thigh of *Geraint* ;
Whose legs were long ; wheat their corn ;
They red ones were ; their assault was as the spotted eagles.

Swift racers were under the thigh of *Geraint* ;
Whose legs were long ; they were fatiated with grain ;
They were grey, with tails tipt with silver.

Y GORWYNION.

GORWYN blaen òn, hir-wỳnion vyddant,
 Pan dyvant yn mlaen naint:
 Bron gwla hiraeth ei haint.

Gorwyn blaen naint dewaint hir;
 Ceinmygir pob cywraint:
 Dyly bun pwyth hun i haint. (a)

Gorwyn blaen helyg; eilyg pyfg yn llyn;
 Goçwiban gwynt uwç blaen gwryfg mân
 Treç anian nag addysg.

Gorwyn blaen eithin; a çyvrin a doeth,
 Ac annoeth dysgethrin;
 Namyn Duw nid oes dewin.

Gorwyn blaen meillion; digalon llwvr; (b)
 Lluddedig eiddigion: (c)
 Gnawd ar eiddil ovalon,

Gorwyn blaen cawn; gwythlawn eiddig,
 Ys odid a'i digawn: (d)
 Gweithred call yw caru yn iawn. (e)

(a) *Ll. Du.* Dyly bun puyth hun y heint.

(b) Neu, Dicllon llyfur; neu, digallon llyfur.

(c) Neu, Lludedic eigyawn; neu, lludedic eidyawn; neu, lludedic edigyon.

(d) Neu, ys odid ae digaun.

(e) Neu, Gueithred call yn caru yn iaun.

THE GORWYNION. (a)

THE tops of the ash glisten, that are white and stately,
 When growing on the top of the dingle:
 The breast rackt with pain, longing is its complaint.

Brightly glitters the top of the cliff at the long midnight hour;
 Every ingenious person will be honoured:
 'Tis the duty of the fair, to afford sleep to him that is in pain.

Brightly glisten the willow tops; the fish are merry in the lakes,
 Blustering is the wind over the tops of the small branches:
 Nature over learning doth prevail.

Brightly glisten the tops of furze; have confidence with the wise,
 But from the unwise tear thyself afar;
 Besides God, there is none that sees futurity.

Brightly glisten the clover tops; the timid has no heart;
 Wearied out are the jealous ones:
 Cares attend the weak.

Brightly glisten the tops of reed-grass; furious is the jealous,
 If any should perchance offend him:
 'Tis the maxim of the prudent to love with sincerity.

(a) There is a difficulty in finding an English word that can give the exact idea of this title: it means things that have a very bright whiteness, or glare—*coruscants*.

The last line of these verses generally contains some moral maxim, unconnected with the preceding, except in the metre; it is a plan to assist the memory practised by the *Beirdd*, in conveying their instruction by oral means, without being liable to be corrupted.

Gorwyn blaen mynyddedd rhag anhunedd gaeaf,
Llaw crûl cawn; trwm yw trawfedd:
Rhag newyn nid oes wyledd.

Gorwyn blaen mynyddedd hydyr oerfel gaeaf;
Crin cawn; crwybyr ar vedd;
Cwevris gwall yn alltudedd.

Gorwyn blaen derw, cwerw brig ôn,
Rhag hwyaid gwesgeraid tôn:
Pybyr twyll; pell oval i'm calon.

Gorwyn blaen derw, cwerw brig ôn;
Cweg evwr; (a) cwerthiniad tôn:
Ni cêl grudd gyftudd calon.

Gorwyn blaen egroes; nid moes caledi
Cadwed bawb ei eirioes: (b)
Gwaethav anav yw anvoes.

Gorwyn blaen banadyl; cynnadyl i ferçawg;
Gorvelyn cangau bacwyawg;
Bâs rhyd; gnawd hyvryd yn hunawg.

Gorwyn blaen avall; amgall pob dedwydd;
Hirddydd merydd mall;
Crwybyr ar wawr carçarawr dall. (c)

(a) Neu, Chuec Evyr Chuerthinat tonn.

(b) Neu, Katuet bawb y eiryoës.

(c) Neu, Cruybyr aruaur carcharaur dall.

Brightly glare the tops of mountains from the blustering of winter,
Full are the stalks of reeds; heavy is oppression:
Against famine, bashfulness will vanish.

Brightly glare the tops of mountains assail'd by winter cold;
Brittle are the reeds; the mead is incrust'd over;
Playful is the heedless in banishment.

Bright are the tops of the oaks, bitter are the ash branches;
Before the ducks the dividing waves are seen:
Confident is deceit; care is deeply rooted in my heart.

Brightly glisten the tops of the oaks, bitter are the ash branches;
Sweet is the sheltering hedge; the wave is a noisy grinner;
The cheek cannot conceal the trouble of the heart. (a)

Bright is the top of the eglantine; hardship dispenses with forms; (b)
Let every one keep his fire-side:
The greatest blemish is ill manners.

Brightly glitters the top of the broom; may the lover have a home;
Very yellow seem the clustered branches;
Shallow is the ford; sleep visits the contented mind.

Brightly glitters the top of the apple-tree; the prosperous is circumspect,
In the long day the stagnant pool is warm;
Thick is the veil on the light of the blind prisoner.

(a) This stanza seems to be but a different reading of the preceding one.

(b) Necessity has no law,

Gorwyn blaen coll ger Digoll bre ; (a)
 Diaele vydd pob foll ; (b)
 Gweithred cadarn cadw arvoll.

Gorwyn blaen corfydd, gnawd merydd yn drwm,
 A ieuanc dysgedydd ;
 Ni thyr, (c) namyn fôl y fydd.

Gorwyn blaen elestyr, bid venestyr pob drud ;
 Gair teulu yn ysgwn ;
 Gnawd gan anghywir air twn.

Gorwyn blaen grug gnawd feuthug ar lwvyr ; (d)
 Hydwr vydd dwvyr ar dâl glân :
 Gnawd gan gywir air cyvan.

Gorwyn blaen brwyn ; cymmwyn biw ;
 Rhedegawg vy neigyr heddiw,
 Amgeledd a dyn nid ydiw.

Gorwyn blaen rhedyn melyn cadavarth
 Mor vydd buarth deillion ; (e)
 Rhedegawg manawg meibion. (f)

Gorwyn blaen cyriawal ; gnawd goval ar hen ;
 A gwenyn yn ynial ;
 Namyn Duw nid oes dial.

(d) Neu, Geyr digyll bre.

(b) Nen, Diaell vyd pob foll.

(c) Neu, Na thyr.

(d) Neu, Gnaut feuthu ar lyfur.

(e) Neu, Morfyd duarth deillon.

(f) Neu, Manau meibon.

Very glittering are the hazel tops by the hill of Dig
 Every prudent one will be free from harm;
 'Tis the act of the mighty to keep a treaty.

Glittering are the tops of the reeds; the fat are drowsy
 And the young imbibe instruction;
 None but the foolish will break the faith.

Glittering is the top of the lilly; let every bold one be a drinker;
 The word of a tribe is superior;
 'Tis usual for the unjust to break his word.

Bright are the tops of heath; miscarriage attends the timid;
 Boldly laves the water on its banks:
 'Tis the maxim of the just to keep his word.

The tops of the rushes glitter; the kine are gentle;
 Running are my tears this day,
 Social comfort from man there is not.

Glittering are the tops of fern, yellow is the wild marygold;
 The sea is a fence for blind ones;
 Swift and active are the young men.

Glittering are the tops of the service tree; care attends the old;
 And bees frequent the wilds;
 Vengeance only to God belongs.

(a) There is an extensive mountain in the neighbourhood of Montgomery called *Corn Digoll*; which may be the same as the one here mentioned.

Gorwyn blaen dêr didor drychin ;
 Gwenyn yn uŷel, geuvel crin ;
 Gnawd gan rewydd ryŷwerthin.

Gorwyn blaen celli, gogyhyd yfwydd, (a)
 A dail deri dygayddydd ; (b)
 A wyl à gâr gwyn ei vyd !

Gorwyn blaen derw ; oer-verw dwvyr ;
 Cyrçyd bwy blaen bedwerw ;
 Gwnelid aeth faeth y fyberw.

Gorwyn blaen celyn caled, ac ereill aur agored ;
 Pan gyŷgo pawb ar gylçed,
 Ni çwŷg Duw pan rydd gwared.

Gorwyn blaen helyg hydyr elwig,
 Gorwydd hirddydd derlyedig ;
 A garo eu gilydd ni's dig.

Gorwyn blaen brwyn, brigawg wydd ; (c)
 Pan dýner dan obenydd,
 Meddwl ferçawg fyberw vydd.

Gorwyn blaen yŷbyddad ; hydyr wyliad gorwydd,
 Gnawd ferçawg erlyniad ;
 Gwnelid da diwyd gènad.

Gorwyn blaen berwr ; byddinawr gorwydd ;
 Ceingyvreu coed i lawr ;
 Çweryd bryd wrth a garawr.

(a) Neu, gogyhyt yfuyd.

(b) Neu, A deil deri dygaydyt.

(c) Neu, Brigawg vyd.

Brightly glitters the top of the oak ; incessant is the tempest ;
 The bees are high in their flight, brittle is the charr'd brushwood ;
 The wanton is apt to laugh too frequently.

The hazel grove brightly glitters, even and uniform seem the brakes ;
 And with leaves the oaks envelope themselves ;
 Happy is he who sees the one he loves !

Glittering seems the top of the oak ; coolly purls the stream ;
 I wish to obtain the top of the birchen grove ;
 Abruptly goes the arrow of the haughty to give pain.

Brightly glitters the top of the hard holly, that opens its golden leaves ;
 When all are asleep on the surrounding walls,
 God slumbers not when he means to give deliverance.

Glittering are the tops of the willows, brittle and tender ;
 In the long day of summer the war-horse flags,
 Those that have mutual friendship will not offend.

Glittering are the tops of rushes, the trees are full of branches ;
 When drawn under the pillow,
 The wanton mind will be haughty. (a)

Bright is the top of the hawthorn ; confident is the sight of the steed ;
 It behoves the dependant to be grateful ;
 May it be good what the speedy messenger brings.

Glittering are the tops of cresses ; warlike is the steed ;
 Trees are fair ornaments of the ground ;
 Joyful is the soul with the one it loves.

(a) There is an obscurity in this stanza ; as it is not clear whether the middle line is connected with the first, or last. If with the first, the true reading is in the notes of various readings.

Gorwyn blaen perth ; hywerth gorwydd ;

Ys da pwyll gyda nerth ;

Gwnelid anghelvydd annerth.

Gorwyn blaen perthi, ceingyvreu adar,

Hir ddydd dawn goleu ;

Trugar daphar Duw goreu.

Gorwyn blaen erwain, ac elain yn llwyn ;

Gwyçyr gwynt gwydd ni gywain ; (a)

Eiriawl ni gorawl, ni gyngain.

Gorwyn blaen yfgaw, hydr anaw unig ;

Gnawd taer i dreifiaw ; (b)

Gwall a ddwg daphar o law. (c)

(a) Neu, Guychyr guynt guydd nigyein.

(b) Neu, Gnaut y dreiffiau.

(c) Neu, Gual a duc daffar o law.

Brightly glares the top of the bush, valuable is the steed;
Reason joined with strength is effectual;
Let the unskilful be void of strength.

Glittering are the tops of the brakes, birds are their fair jewels;
The long day is the gift of the radiant light,
Mercy was formed by God, the most beneficent.

Glittering are the elmweed tops, sweet the music of the grove;
Boisterous amongst the trees the wind doth whistle;
Interceding with the obdurate will not avail.

Glittering are the tops of elder-trees; bold is the solitary songster;
Accustomed is the violent to oppress;
By want of care the food in hand may be lost. (a)

(a) Want of regular connection is observable in this poem; but perhaps much of that arises from our being ignorant of mystical allusions that might have been anciently intended by the various scenes that are mentioned. All that can now be done is to give the literal force of the words.

MARWNAD URIEN REGED.

DYM cyfarwyddiad yn hwç dywal, (a)
Baran yn nghyvlwç; (b)

Gwell yd ladd nog yd ydolwç.

Dym cyfarwyddiad yn hwç; dywal

Dywedyd yn nrws Lleç,

“Dunawd vab Pabo ni theç.”

Dym cyfarwyddiad yn hwç dywal, çwerw, (c)

Blwng çwerthin mor ryvel dorvloeddiad,

Urien Reged greidiawl gravel.

Eryr gâl yn hwç glew hael, (d)

Ryvel goddig buddig vael,

Urien greidiawl gavael. (e)

(a) *Ll. Du.* Dym kywarwydyat unhuch dywal.

Ll. Coç. Dim cyfarwyddiad yn Hwch dywal.

(b) Barau ynghyfolwch; neu, Baran ygkyoluch.

(c) *Ll. Du.* Dym kywarwydat unhuch dywal.

Chwerthin mor ryvel dorvloedyat

Urien Reged greidyaul gravel.

Ll. Coç. Dim cyfarwyddiad yn Hwch ddywal, chwerw

Blwng chwerthin mor rhyfel

Darfloeddiad Urien Reged graiddiol.

(d) *Ll. Coç.* Graiddiol eryr gâl yn Hwch gleu haul rhyfel.

Goddig buddig fael

Urien greiddiol gafael.

(e) *Ll. Du.* Urien grudyawl gavael.

ELEGY ON URIEN REGED. (a)

LET me be guided onward, thou ashen spear of death, (b) fierce
 Thy look in the mutual conflict;
 'Tis better that thou should kill, than parley on terms.

Let me be guided onward, thou ashen thruster; fiercely
 Was it said in the pass of *Llec*
 “*Dunawd* the son of *Pabo* will never fly!”

Let me be guided onward, thou fierce ashen spear; bitter
 And fullen as the maddening sea was the hoarse shouting of the war,
 Where the fiery soul of *Urien* raged.

Like the eagle, (c) a foe with an ashen spear, bold and generous,
 The torment of the war, sure of conquest,
 Was *Urien* with the fiery grasp.

(a) See some account of him in the *Life of Llywarc*;—He was one of the greatest encouragers of the Bards of his age; especially of *Taliesin*; and of *Tristwardd*, his domestic bard, none of whose works have reached our time. *Taliesin* enumerates ten great battles fought by *Urien*, against the *Saxons*; and he was slain treacherously about the year 567.

(b) In the original *Ynbwç*, or the *Ashen Thruster*; and which is also a proper name of men; and it has been taken by some to be so in this poem; but by taking into consideration all the passages wherein the word occurs, it seems most natural to take it in the sense as if the Bard was addressing his spear, and bent on revenging the death of his friend.

(c) *Eryr Gâl*, in the original: *Gâl* signifies a *Gaul*, and also an enemy; thus it seems that the *Belgic Gauls* were the earliest, and greatest molesters of the *Cymry*; hence a *Gaul* and an enemy were considered as synonymous.

Gavael Eryr Gâl yn hwç (a)
 Berçen enawr,
 Cell llyr, cain ebyr gwyr glawr.

Pen a borthav o vy nhu, (b)
 Bu cyrcyniad rhwng deu-lu, (c)
 Mab Cynvarç balç bieuvu !

Pen a borthav ar vy nhu : Pen Urien,
 Llary, llyw ei lu ; (d)
 Ac ar ei vron wen fran ddu !

Pen a borthav mywn vy nghrys : pen Urien,
 Llary llywiai lys ; (e)
 Ac ar ei vron wen vran ai hys !

Pen a borthav i'm neddair, (f)
 Eryr eçwydd, oedd ni gair ; (g)
 Teyrn-vron treuliad gynniwair. (h)

(a) *Ll. Du.* Eryr gal unhuch berchen enaur
 Kell llyr ebyr guyl glaur.

(b) *Ll. Du.* Pen a borthav a untu ; neu, a bu tu;
Ll. Coç. Pen a borthav a ynty.

(c) *Ll. Du.* By kyrch ynat rug deutu.

(d) *Ll. Du.* Pen a borthav ar vyntu
 Pen Urien llary llyu eilu.

(e) *Ll. Coç.* Llary llyw eu llys.

(f) *Ll. Coç.* Fedeir.

(g) *Ll. Du.* Yryr echwydd aedd vugeil ; neu, yrrechwyd, &c.

Ll. Coç. Yr erechwydd aedd nu geil.

(h) *Ll. Coç.* Genweir.

The *Eagle* of *Gâl* holds the pusher of the spear's
Soul in possession,
In the cell of the water of the smooth inlets with green surface. (a)

I bear by my side a head,
That has been an assaulter between two hosts—
The son of *Cynvarç*, magnanimous he has been ! (b)

I bear by my side a head : the head of *Urien*,
The mild leader of his army,—
And on his white bosom the fable raven is perch'd !

I bear in my shirt a head : the head of *Urien*,
That governed a court with mildness :—
And on his white bosom the fable raven doth glut.

A head I bear in my hand,
He that was a soaring eagle, whose like will not be had ;
His princely breast is assailed by the devourer (c)

(a) This stanza begins with *Eryr Gâl*, like the preceding ; but it is here rendered in a contrary sense ; which is right is very doubtful. This last stanza is very obscure altogether ; and seemingly incomplete in the middle line.

(b) The preceding part of the Elegy breathes revenge, but here it changes to lament the fate of *Urien*. It seems that *Llywarc* secured the head of his friend ; if he actually did so, what was the intention ? Does it not allude to some custom peculiar to the Britons ?

(c) This Elegy has suffered by transcribing, as may be seen by the various readings ; but whether the reading adopted is the best, must be left to the Welsh critics, without a translation, lest the English reader should be tired with trifles.

Pen a borthav tu morddwyd,
 Oedd ysgwyd ar ei wlad, oedd olwyn yn nghâd,
 (a) Oedd cledyr cywlad (a) rhwydd. (b)

Pen a borthav ar vy nghledd,
 Gwell ei vyw, nog yt ei vedd;
 Oedd dinas i henwredd. (c)

Pen a borthav o Godir Pênawg, (d)
 Pellyniawg ei luydd: (e)
 Urien geiriawg glodrydd.

Pen a borthav ar vy ysgwydd,
 Ni'm arvollai waradwydd—(f)
 Gwae vy llaw, lladd vy arglwydd!

Pen a borthav ar vy mraiç,
 Neus gorug o dir Brynaiç; (g)
 Gwedy gwawr gelorawr veirç.

Pen a borthav yn angad vy llaw,
 Llary udd llywiai wlad; (b)
 Pen post Prydain ryallad.

(a) *Ll. Du.* Oedd cledyr cad cywlad; neu, Oed cledyr cad cywlad.

(b) *Ll. Coç.* Oedd ysgwyd ar ei wlad,
 Oedd owyn ynghad cywlad rwydd.

(c) *Ll. Du.* Gwell y vynu noc yt y ved
 Oedd dinas y henured.

(d) Neu, Godir pennauc; neu, Gorddir pennog.

(e) *Ll. Du.* Penllynawc y luyd.

(f) *Ll. Coç.* Ny marfyllai wâr at wydd.

(g) *Ll. Coç.* Nys goruc o dir Bryneich.

(b) *Ll. Du.* Llaryud llywyei wlat.

Ll. Coç. Llarywydd llyw ei wlad.

I bear by the side of my thigh a head,
That was the shield of his country, and a wheel in battle;
That was the prompt defender of his neighbourhood.

I bear a head on my sword;
Better his being alive, than to thee his mead;
He was a castle to old age.

I bear a head from the bordering land of *Pénawg*, (a)
Widely extended was his warfare:—
Urien, the eloquent, whose fame went far!

A head I bear on my shoulder,
That would not bring on me disgrace—
Woe to my hand, (b) that my lord is slain!

A head on my arm I bear,
He that overcame the land of *Brynaiç*, (c)
But after the fierce onset comes the steeds with biers.

A head I bear in the grasp of my hand,
Of a chief who mildly governed a country;
The head, and most powerful pillar of *Britain*.

(a) *Urien* was slain besieging *Deoderic* in the isle of *Medcant*; some small island on the coast, south of the *Forth*; and *Penawg* might be the headland, to which it was contiguous.

(b) A common exclamation amongst the Britons.

(c) The ancient principality of *Bernicia* comprehended a tract of hilly country, as the name implies, beginning north about the *Picts Wall*, and extending southward into *Yorkshire*. It was a part of the territory of a people in the time of the *Romans* called *Brigantes*, that is, *Brigantwys*, or the people of the uplands.

Pen a borthav o du pawl,
 Pen Urien, udd dragonawl;
 A cyd dêl dydd brawd, ni'm tawr!

Pen a borthav a'm porthes;
 Neud adwen nad arvyllles, (a)
 Gwae vy llaw, lle 'm digones!

Pen a borthav o dy Rhiw, (b)
 Ac ei enau ewynvriw gwaed—(c)
 Gwae Reged o heddiw!

Ni thyrvys vy mraic; rhygarddwys vy ais; (d)
 Vy nghalon neu'r dôres? (e)
 Pen a borthav a'm porthes!

Y gelain veinwen a oloir heddiw, (f)
 A dan bridd a main—
 Gwae vy llaw, lladd tâd Owain!

Y gelain veinwen a oloir heddiw,
 Ynmhlith pridd a derw—
 Gwae vy llaw, lladd vy nghevynderw!

(a) *Ll. Du.* Neut atuen nat ar vylles.

Ll. Coç. Neud adwen nad yrffylles.

(b) *Ll. Du.* O dy Riu.

Ll. Coç. O ddu Riw.

(c) *Ll. Du.* Ac y eneuriw gwaet.

Ll. Coç. Ac y eneu ewynrhiw gwaid.

(d) *Ll. Du.* Ny thyr vis vymbreich rygarduys vy eis.

Ll. Coç. Ny thyrwys fy mreic rygarddwys fy ais.

(e) Neu, Neut dorres; neu, Neur dorreis.

(f) A oleuir heddyw. *R. Thomas.*

I bear a head on a pole,
The head of *Urien*, the magnificent chief:
And should the day of judgment come, it concerns me not!

I bear a head that supported me;
Is there any known but he welcomed?—
Woe to my hand, gone is he that gave me content!

I bear a head from the *Rhiw*, (a)
With his lips foaming with blood—
Woe to *Reged* (b) from this day!

My arm has not flagg'd; but my bosom is greatly troubled;
Ah, my heart! is it not broken?—
A head I bear that was my support!

The delicate white corpse will be interr'd this day,
Under earth and stones.—
Woe to my hand, that the father of *Owain* is slain!

The delicate white corpse will be covered over this day,
Amongst earth and oak—
Woe my hand, that my cousin is slain!

(a) The declivity, or ascent: many places are so called; and here it seems to be the name of a place.

(b) The patrimony of *Urien*: one of the four parts into which *Cumbria* was then divided; and it seems to have been the north east division.

Y gelain veinwen a oloir heno,
A dan vain ai dewid (a)
Gwae vy llaw, llam rym tyngid ! (b)

Y gelain veinwen a oloir heno
Ynmhlith pridd a thywarç :—
Gwae vy llaw, lladd mab Cynvarç !

Y gelain veinwen a oloir heddiw
Dan weryd ac arwydd :—
Gwae vy llaw, lladd vy arglwydd !

Y gelain veinwen a oloir heddiw
A dan bridd a thywawd :—
Gwae vy llaw, llam rym daerawd !

Y gelain veinwen a oloir heddiw,
A dan bridd a main glâs :—
Gwae vy llaw, llam rym gallas ! (c)

Y gelain veinwen a oloir heddiw,
A dan bridd a dynad :—
Gwae vy llaw, llam rym gallad !

Anoeth byd brawd bu yn cynnull ; (d)
Am gyrrn buelyn am drull, (e)
Rhebydd viled Reged dull. (f)

(a) Neu, Aedeuit; neu, a dewyd.

(b) Neu, Llad rym tyghit; neu, Llamrym tynged.

(c) Ll. Du. Llam rym gallas.

(d) Ll. Du. Annoeth byd braut buyn kynnull.

Ll. Coç. Annoeth bydd brawd yn cynnydd.

(e) Ll. Coç. Amgyrrn buelyn am drull.

(f) Rebyd vilet (neu, wyled) Reget dull.

The delicate white corpse will be covered this night ;
 Under stones will he be left—
 Woe my hand, what a step has fate decreed me !

The delicate white corpse will be interr'd this night,
 Amidst earth and green sods ;—
 Woe my hand, that the son of *Cynvarç* should be slain !

The delicate white corpse will be interr'd this day,
 Under the green-sward with a tumulus ;—
 Woe my hand, that my lord is slain !

The fair white corpse will be interr'd this day
 Under earth and sand—
 Woe my hand, the step that is decreed to me !

The fair white corpse will be interr'd this day,
 Under earth and blue stones :—
 Woe my hand, the step that befel me !

The fair white corpse will be covered this day
 Under earth and nettles :—
 Woe my hand, that such a step could have happened to me !

A master-feat of the world (*a*) the brother has been in pursuit of ; (*b*)
 For the horns of the buffalo, for a festive goblet,
 He was the depredator with the hounds in the covert of *Reged* !

(*a*) Or perhaps, more literally, *the hidden, or mysterious thing of the world* ; any great exploit a warrior was to accomplish to establish his character. In the age of chivalry the *Anoethau* came to signify the impossibilities that were enjoined to be performed by the knights of romance.

(*b*) *The brother has been in pursuit of.*—Meaning *Urien* ; as he was the brother of *Eurddyl*, whom the bard addresses here.

Anoeth byd brawd bu yn cynnwys, (a)
 Am gyrn buelyn amwys, (b)
 Rhebydd viled Regedwys. (c)

Handid Eurddyl avlawen henoeth, (d)
 A lluosydd amgen :
 Yn Aber Lleu lladd Urien !

Ys trist Eurddyl o'r drallawd heno,
 Ac o'r llam a'm daerawd (e)
 Yn Aber Lleu lladd ei brawd !

Dyw Gwener gwelais i ddiwyd mawr, (f)
 Ar vyddinawr bedydd ; (g)
 Haid heb vodrydav hy bydd. (h)

Neu'm rhoddes i Run ryvelvawr (i)
 Cant haid, a çant ysgwydawr ?
 Ac un haid oedd well pell mawr. (k)

(a) *Ll. Coç.* Anoeth bydd (neu, byd) brawd bu yn cynnwys.

(b) *Ll. Coç.* Amgyrn buelyn a mwys.

(c) *Ll. Coç.* Rhebydd viled Rhegethwys.

Ll. Du. Rhebyd vilet regeduis (neu, rededwys.)

(d) *Ll. Du.* Handit euyrdyl (neu, evyrdyl) avlauen.

(e) *Ll. Coç.* Yn Aber Lley lladd Urien.

(f) Ac or llam amdaerawt.

(g) *Ll. Du.* Gweleis y diwyd mawr ; neu, difydd ; neu ddinydd mawr.

Ll. Coç. Gweleis i ddiwyd mawr.

(h) Neu, bedit, neu bedydd, neu hubydd. *Ll. Du.*

(i) *Ll. Du.* Heid heb vodrydav.

Ll. Coç. Heid heb fodrydau hy byd.

(k) Neu ryvedliawr ; neu, rhyfeddfawr ; neu rhyfeddliawr

(l) *Ll. Coç.* Ac un oedd well pell mawr.

A master-feat of the world the brother has eagerly sought;
 For the equivocal horn of the buffalo, (a)
 He was the chacer with the hound with the men of *Reged*!

Eurddyl (b) will be joyless this night,
 Since the leader of armies is as if he was not:—
 In *Aber Llew Urien* has been slain!

Eurddyl will be sorrowful from the tribulation of this night,
 And from the fate that is to me befallen:
 That her brother should be slain at *Aber Llew*!

On Friday I saw great anxiety
 Amongst the baptised embattled hosts;
 Like a swarm without a hive, bold in despair.

Were there not given to me by *Rhun*, (c) greatly fond of war,
 A hundred swarms, and a hundred shields?
 But one swarm was better far than all.

(a) *Equivocal horn of the buffalo*—Alluding to the two uses made of the horn: To sound the alarm of war; and to drink the mead at feasts.

(b) Sister to *Urien*, married to *Elifer Gofgordd-vawr*, or *Elifer* with the great Clan; a prince of a district in the neighbourhood of *Edinburgh*.

(c) This *Rhun* cannot be the base son of *Maelgwn*; as *Maelgwn* was alive at this period, though he survived *Urien* but a short time; he died in 568. *Urien* dying before *Maelgwn*, the government could not be claimed by *Elidyr Mawynvawr* in right of his wife *Eurgain*, the daughter of *Maelgwn*, till some time after; and it was that claim which occasioned the expedition of *Rhun ab Maelgwn* into the north. This shews that the *Rhun* mentioned in the Elegy, must be another: the same, probably, as *Rhun Rhyveddvawr*, in *Gutyn Owain's* Pedigrees; where he is made the son of *Einiaw ab Magwig Glôf*, ab *Cenau ab Coel Godebawg*; and father to *Perwair*, wife to *Rhun* the son of *Maelgwn*.

Neu'm rhoddes i Run rwyv iolydd cantrev, (a)

A çant eidionydd; (b)

Ac un rodd oedd well nog ydd, (c)

Yn myw Rhun, rheawdyr dihedd, (d)

Dyrain enwir enbydedd; (e)

Heiyrn ar veirç enwiredd.

Mor yw, gogwn, vy anav; (f)

Arglyw pob un yn mhob hâv:

Ni wyr neb nebawd arhav. (g)

Pwyllai Duñawd, (h) varçawg gwain,

Er eçwydd (i) gwneuthur celain,

Yn erbyn cryfaid Owain. (k)

Pwyllai Dunawd, (l) ydd presen,

Er eçwydd (m) gwneuthur cadwen,

Yn erbyn cyvryfedd Pasgen.

(a) *Ll. Coç.* Rhwyfydydd cantref.

(b) *Ll. Du.* A chant eudyonyd.

(c) *Ll. Du.* Ac un (rod) oedd uell nogyd.

(d) Neu rheawdyr dyhedd; neu, creaudyr dyhed.

(e) *Ll. Du.* Dyrein enwir eu byded (neu, enbydded.)

Ll. Coç. Direin enwir eu bydedd.

(f) *Ll. Du.* Mor vi gogun vy anaf.

Ll. Coç. Mor yw gogwn fy arnaf (neu, arwaf)

(g) Neu, arnaf.

(h) Neu, Pwyllic Dunawd; neu, Pyllei Dunawd.

(i) Neu, Erechwydd.

(k) Neu, cryfoedd Owein; neu, cyfryfedd Owain.

(l) Neu, Pwyllic Dunawd.

(m) Neu, Erechwydd.

Were there not given to me by *Rhun*, the celebrated chief, a *Cantrev*,
And a hundred lowing kine?
But one gift was better far than those.

In the life-time of *Rhun*, the peaceless wanderer,
The unjust will wallow in dangers:
May there be fetters of iron on the steeds of rapine.

The extreme I know of my trouble;
It is what all will hear, in every season of warfare:
No one hath known a greater scene of violence.

Dunawd, (a) the knight of the warring field, would fiercely rage,
With a mind determined to make a dead corpse,
Against the quick onset of *Owain*. (b)

Dunawd, the hafty chief, would fiercely rage,
With mind elated for the battle,
Against the conflict of *Pasgen*. (c)

(a) Called in the Triades one of the three pillars of battle of the isle of Britain; the other two were *Cynvelyn Drwsgyl*, and *Urien* the son of *Cynvarç*.

“ Tri phost Cád ynys Prydain; Dunawd vab Pabo, Cynvelyn

“ Drwsgyl, ac Urien vab Cynvarç. TRIOEDD.

Pabo, the father of *Dunawd*, obtained the title of *Post Prydain*, or Pillar of *Britain*, from his great valour in fighting against the *Scots* and *Picts*: He was the son of *Mor ab Cenau ab Coel Godabarwg*, grandfather of *Constantine* the great. *Pabo* built a church in *Anglesey*, called after him *Llanbabo*; where his tomb was opened in the reign of *Charles II*. See the Inscription in *Rowl. Mon. Antiq. Ed. 2. p. 151*.

(b) Eldest son of *Urien*.

(c) Third son of *Urien*.

Pwyllai Wallawg, marçawg trin,
Er eçwydd (a) gwneuthur dyvin,
Yn erbyn cyvryfedd Elphin.

Pwyllai Vran, vab y Mellyrn, (b)
Vu'n diol i losgi vy ffyrn; (c)
Blaidd a vygai wrth ebyrn. (d)

Pwyllai Vorgant, ev a'i wyr,
Vu'n diol i losgi vy nhymmyr; (e)
Llug a gravai wrth glegyr. (f)

Pwyllais i, pan lân Elgno;
Frowyllai lavyn a reiddio Pyll, (g)
A phebyll o'i vro.

Eilwaith gwelais, gwedy gweithien, (h)
Aur ysgwyd ar ysgwydd Urien: (i)
Bu ail yno Elgno hen.

Ar ereçwydd ethyw gwallt, (k)
O vraw marçawg ysguall; (l)
A vydd wrth Urien arall! (m)

(a) Neu, Erechwydd.

(b) Ll. Du. Melfyrn; neu, melhyrn.

(c) Ll. Du. Vyn Dihol llosgi uy ffyrn.

(d) Ll. Du. Bleid ullgei (neu, fu gai; neu, milgi) wrth Ebyrn.

(e) Ll. Du. Uyn dihol llosgi uyn tymyr.

(f) Ll. Du. Llye a gravei wrth Glegyr.

(g) Ll. Du. Ffrouyllei lavyn o reidyo Pyll.

Ll. Coç. Ffrowylle lafyn ar eiddo Pyll.

(h) Ll. Du. Gweleis i gwedy gweithieu.

(i) Ll. Du. Uryein.

(k) Ll. Du. Ar erethuyd (erechuyd) ethyw gwallt (guall.)

(l) Neu, Ysgueill; neu, ys gweill.

(m) Ll. Coç. A fydd fyth Urien arall.

Gwallawg, the knight of tumult, would violently rave,
 With a mind determined to try the sharpest edge,
 Against the conflict of *Elphin*. (a)

Bran, the son of *Mellyrn*, would violently rave,
 That collected an army to burn my ovens;
 He was a wolf smothered by his own load.

Morgant, (b) and his men, would fiercely rage,
 Who collected a host to burn my lands;
 He was like a mouse scratching against a rock.

My fury also raged, when *Elgno* fell;
 Terribly rapid moved the blade when lifted up by *Pyll*, (c)
 Whilst a tent stood in his country.

A second time I saw, after that conflict,
 A golden shield on the shoulder of *Urien*;
 There again befel the fate of old *Elgno*.

The hair bristled up anend,
 With the fear of the blood-spilling knight:
 Will there ever be another to match with *Urien*!

(a) Fifth son of *Urien*.

(b) This probably is the *Morgant*, by whose instigation *Urien* was murdered.

(c) The second son of *Llywarc*.

Ys moel vy arglwydd er evras gwrth, (a)
 Ni's câr cedwyr ei gâs; (b)
 Lliaws gwledig rhydreulias

Angerdd Urien îs, agro gennyv; (c)
 Cyrçyniad yn mhob bro,
 Yn wyfg Llovan Llawddifro. (d)

Tawel awel, ti hirglyw! (e)
 Odid a vo moledyw,
 Nam Urien, cen nid yw!

Llawer ci geilig, a hebawg wyrenig,
 A lithiwyd ar y llawr,
 Cyn bu Erlleon llaweddrawr. (f)

Yr aelwyd hon a'i goglud gawr, (g)
 Mwy gorddyvnasai ar ei llawr
 Mêdd, a meddwon eiriawr! (h)

Yr aelwyd hon neu's cudd dynad!
 Tra vu vyw ei gwarçeidwad,
 Mwy gorddyvnasai eirçiad!

(a) *Ll. Coç.* Ys moel yn fy arglwydd yr (ys) euras gwrth.

(b) *Ll. Du.* Nys car cadwyr y gas.

(c) *Neu,* Ys a gro (agro) gennyv.

(d) *Ll. Du.* Yn uisc lovan law diffro.

(e) *Ll. Du.* Tawel auel ty hirglyu.

(f) *Ll. Du.* Cyn by Erlleon llaueddrawr.

Ll. Coç. Cyn y bu Erlleon Llyweddriawr.

(g) *Ll. Coç.* Ae goglyd gawr; neu, ai goglud gawr.

(h) *Ll. Coç.* Eiriawl.

Tho' decapitated be my lord, yet from his manly youth, till now
 The warriors loved not his resentment;
 Many sovereigns has he consumed.

The fiery breath of *Urien* is still'd, I am assail'd by grief;
 There is commotion in every region
 In search of *Llovan*, with the detested hand. (a)

Silent breathing gale, long wilt thou be heard!
 There is scarcely another deserving praise,
 Since *Urien* is no more!

Many a dog that scented well the prey, and aerial hawk,
 Have been trained on this floor
 Before *Erlleon* became polluted.

This hearth, deserted by the shout of war,
 More congenial on its floor would have been
 The mead, and loquacious drunken warriors!

This hearth, ah, will it not be covered with nettles?
 Whilst its defender lived,
 More congenial to it was the foot of the needy petitioner.

(a) This act by *Llovan Llawddifro* is recorded in the Triades, one of the three villainous murders of *Britain*; the other was committed by *Eiddyn* the son of *Eirygan*, who slew *Aneurin*, monarch of the bards; and the third by *Llawgad Trawm Bargawd Eiddyn*, on *Avaon*, the son of *Taliesin*.

Yr aelwyd hon neu's cudd glesin !
 Yn myw Owain ac Elphin ;
 Breuafai ei phair breiddin.

Yr aelwyd hon neu's cudd callawdyr llwyd,
 Mwy gorddyvnafai am ei bwyd
 Cleddyval dywal diarfwyd !

Yr aelwyd hon neu's cudd caen vieri, (b)
 Coed cynneuawg oedd iddi : (c)
 Gorddyvnafai Reged rodidi !

Yr aelwyd hon neu's cudd drain, (d)
 Mwy gorddyvnafai ei cyngrain
 Cymmwynas cyweithas Owain !

Yr aelwyd hon neu's cudd myr, (f)
 Mwy gorddyvnafai babir gloyw,
 A cyveddau cywir !

Yr aelwyd hon neu's cudd tavawl ; (g)
 Mwy y gorddyvnafai ar ei llawr,
 Mêdd, a meddwon eiriawl !

Yr aelwyd hon neu's cladd hwç ;
 Mwy gorddyvnafai elwç gwyr,
 Ac am gyrn cyveddwç ! (h)

(a) *Ll. Du.* Berwassei ei phair breiddin.

(b) *Ll. Du.* Neus cud cein vieri coed.

(c) *Ll. Du.* Cynnevaut oed idi.

(d) *Ll. Coç.* Yr aelwyd hon fai ddrein.

(e) *Ll. Coç.* Cymmwynas, cymdeithas Owain.

(f) Neu, Neus cyd myr.

(g) *Ll. Coç.* Neus cyd tafawl.

(h) *Ll. Coç.* Ac amgyrn cyfeddwch.

This hearth, will it not be covered with the green fod !
In the lifetime of *Owain* and *Elphin*,
Its ample pot boil'd the prey taken from the foe.

This hearth, will it not be covered with musty toad-stools,
Around the viands it prepared, more cheering was
The clattering sword of the fierce dauntless warrior !

This hearth, will it not be overgrown with spreading brambles !
Till now logs of burning wood lay on it,
Accustomed to prepare the gifts of *Reged* ! (a)

This hearth, will it not be covered with thorns !
More congenial on it would have been the mixed group
Of *Owain*'s social friends, united in harmony.

This hearth, will it not be covered over by the ants !
More adapted to it would have been the bright torches,
And harmless festivities !

This hearth, will it not be covered with dock leaves !
More congenial on its floor would have been
The mead, and the talking of intoxicated warriors.

This hearth, will it not be turned up by the swine !
More congenial to it would have been the clamour of men,
And the circling horns of the banquet.

(a) The original of this passage is rather equivocal ; as it might be rendered, the gifts bestowed by *Urien* ; however it is intended, in the translation to signify the contrary ; or the gifts, and contributions of the country of *Reged* to their prince.

Yr aelwyd hon neu's cladd cywen ;

Ni's eiddiganai angen, (a)

Yn myw Owain, ac Urien !

Yr ystfwl hwn, a'r hwn draw,

Mwy gorddyvnasai amdanaw

Elwç llu, a llwybyr anaw ! (b)

(a) *Ll. Coç.* Ni eiddiganeî angen,

(b) *Ll. Coç, a'r Ll. Du.* A Llwybyr anaw.

This hearth, will it not be scratched up by fowls !
It never experienced a scarcity,
While *Owain*, and *Urien* lived !

This buttress here, and that one there,
More congenial around them would have been
An army's clamour, and the path of melody !

T R I B A N A U.

CALANGAUAV caled grawn,
 Dail ar gyçwyn, llynwyn llawn:—
 Y bore cyn noi vyned,
 Gwae a ymddiried i estrawn!

Calangauav cain gyvrin,
 Cyvred awel a drychin:
 Gwaith celwydd yw celu rhin.

Calangauav cul hyddod,
 Melyn blaen bedw, gweddw havod:
 Gwae a haedd mefyl er byçod!

Calangauav crwm blaen gwrysg:
 Gnawd o ben diried dervysg;
 Lle ni bo dawn ni bydd dysg.

Calangauav garw hin,
 Annhebyg i gyntevin:
 Namwyn Duw nid oes dewin.

Calangauav caled cras,
 Purddu bran, buan o vras:
 Am gwymp hen çwerddid gwên gwâs.

Calangauav llwm goddaith,
 Aradyr yn rhyç, yç yn ngwaith:
 O'r cant odid cydymmaith.

T R I P L E T S.

ON All Saints' Day hard is the grain,
 The leaves are dropping, the puddle is full:—
 At setting off in the morning,
 Woe to him that will trust to a stranger !

On All Saints' Day, a time of pleasant gossiping,
 The gale and the storm keep equal pace :
 It is the labour of falsehood to keep a secret.

On All Saints' Day the stags are lean,
 Yellow are the tops of birch, deserted is the summer dwelling :
 Woe to him who for a trifle deserves a curse !

On All Saints' Day the tops of the branches are bent :
 In the mouth of the mischievous disturbance is congenial ;
 Where there is no natural gift there will be no learning.

On All Saints' Day blustering is the weather,
 Very unlike the beginning of the past fair season :
 Besides God there is none who knows the future.

On All Saints' Day 'tis hard and dry,
 Doubly black is the crow, quick is the arrow from the bow :
 For the stumbling of the old the looks of the youth wear a smile.

On All Saints' Day bare is the place where the heath is burnt,
 The plough is in the furrow, the ox at work :
 Amongst a hundred 'tis a chance to meet a friend.

CANU MAENWYN.

MAENWYN tra vum i'th oed,
Ni fethrid vy llen i â throed,
Nid erddid vy nhir i heb waed.

Maenwyn tra vum i'th erbyn,
A'm ieuenctid i'm dylyn,
Ni thòrai gofail vy nhervyn. (a)

Maenwyn tra vum i'th erlid,
Yn dylyn vy ieuenctid,
Ni çarai gofail vy ngwythlid. (b)

Maenwyn tra vum i evras,
O ddylyn dywal galanas, (c)
Gwnawn weithred gwr cyd byddwn gwas. (d)

Maenwyn, meidyr di yn gall; (e)
Angen ceffail ar wall; (f)
Ceified Vaelgwn vaer arall.

(a) *Ll. Coç.* Ni thorrei gasseil fyn terfyn.

(b) *Ll. Coç.* Ni charei gessail fy ngwythlid.

Ll. Du. Ni charei gofail uy ngwrthlit.

(c) *Ll. Du.* Oedwli dywal galanas.

(d) *Ll. Coç.* Tra byddwn gwas.

(e) Neu, Meddir, medr, meidr, medhyr di yn gall.

(f) *Ll. Du.* Anghen cyffiweid (kyffyeil) ar wall.

Ll. Coç. Angen cyffail ar wall.

TO MAENWYN.(a)

MAENWYN, when I was of thy age,
 My garinent should not be trodden under foot,
 My land should not have been ploughed without blood.

Maenwyn, when I was in thy condition,
 With youth attendant on me,
 The outlaw would not have broken my boundary.

Maenwyn, whilst I was as thou art,
 Following the course of my youth,
 The enemy loved not the fury of my resentment.

Maenwyn, whilst I was in the bloom of youth,
 Addicted to fierce slaughter,
 I performed the part of a man, though but a boy.

Maenwyn, take thy aim discreetly ;
 Or through necessity, instead of a heedless guardian,
 Let *Maelgwn* provide another mayor. (b)

(a) An exhortation to *Maenwyn*, a young warrior, who it seems had been commanded to capitulate, and deliver up his arms. *Llywarc* endeavours to encourage him to resist the offer, and shew his fidelity to *Maelgwn*.

(b) The original is *Maer* ; of the same import as the English bailiff; the head officer of a town, district, or farm.

Vy'm dewis i gyvran, (a) a'i gaen arnaw,
Yn llym, megis draen ;
Nid over gniv i'm hogi maen.

Anreg rym gallad o Ddyfryn Mewyrniawn, (b)
Yn nghudd yn nghelwrn :
Haearn llym laes o ddwrn.

Boed bendigaid yr anghysbell wrac,
A ddywed o ddrws ei çell : (d)
Maenwyn nag addaw dy gyllell.

(a) *Ll. Du.* Vyn deuis i gyvran.

Ll. Coç. Vym dewis gyvran.

(b) *Ll. Coç.* Anrheg rym gall o Ddyffryn Meirniawn.

Ll. Du. Anrhegyn rym gallad o Ddyffryn.

(c) *Ll. Du.* A dynaut o drus y chell.

My choice is to have a portion, with its sheath on it,
And sharp-pointed as a thorn;
It is not labour lost for me to whet a stone. (a)

A present was bestowed on me, from the vale of *Mewyrnion*,
Concealed in a case;
It was a keen iron far projecting from the hand. (b)

Blessed be the solitary old hag,
That said from the door of her hut—
“*Maenwyn*, do not deliver up thy whittle.”

(a) This seems intended as a pun upon the name of the youth. *Maenwyn* implies—*having the nature, or hardness of a stone*; and still the Poet thought that the *stone* that he was speaking of wanted a little more hardening.

(b) A sword is here described; but the name designedly omitted.

ENGLYNION DUAD.

BID coç crib ceiliawg, bid anianawl
 Ei lev, o wely buddugawl:
 Llawenydd dyn Duw ai mawl.

Bid lawen meiciad (a) wrth uçenaid gwynt;
 Bid tawel yn delaid; (b)
 Bid gnawd avlwydd ar ddiriaid.

Bid gyhuddawg ceifiad, bid gniviad gwyd, (c)
 A bid gynnwys dillad:
 A garo bardd bid hardd roddiad.

Bid lew unben, a bid awy vryd, (d)
 A bid vlaidd ar vlaidd ar adwy; (e)
 Ni çeidw wyneb ar na roddwy. (f)

Bid vuan redaint yn ardal mynydd;
 Bid yn ngheudawd oval;
 Bid anniwair anwadal.

Bid amlwg marçawg, bid ogelawg lleidyf,
 Twyllid gwraig oludawg:
 Cyvailt blaidd bugail diawg.

(a) Neu, Meichieu.

(b) Neu, Bit tawel yndileit.

(c) Neu, Bit gnifgat guyd; neu, Gnifyat guyd, (gwydd.)

(d) Ll. Coç. Bit avuy unben a bit leu.

(e) Neu, A bit lleiniad yr ardwy.

(f) Neu, Ni cheidw ei wyneb ni roddwy.

SATIRICAL TRIPLETS. (a)

LET the cock's comb be red, naturally loud be
 His voice, from his triumphant bed:
 Man's rejoicing God will commend.

Let the swine-herd be merry at the fighting of the wind; (b)
 Let the silent appear graceful;
 Let the mischievous be accustomed to misfortune.

Let the bailiff impeach, let evil be a tormentor;
 May garments be full and ample:
 He that loves a bard let him be a generous giver.

Let a prince be brave, with a mind enlarged,
 And let him be a wolf against a wolf on the breach;
 He will not shew his face that will not give.

Fleet let the racers be on the mountain side;
 Let care be in the bosom;
 Unchaste let the inconstant be.

The knight, conspicuous let him be, and the thief be sneaking,
 The woman that is rich may be deceived;
 The friend of the wolf is the lazy shepherd.

(a) These are mostly proverbial sayings, here connected together by the metres of the stanzas.

(b) Because then the swine would have acorns without his being at any trouble.

Bid gwir baglawl, bid ryngyngawd gelwydd; (a)
 Bid vab lleen yn çwannawg: (b)
 Bid anniwair daueiriawg.

Bid gwrwm biw, a bid llwyd blaid; ;
 Esgud gorwydd i ar haid; ;
 Gwefgyd gwawn-grawn yn ei wraidd. (c)

Bid grwm byddar, bid trwm cau ;
 Esgud gorwydd yn nghadau ;
 Gwefgyd gwawn-grawn yn adneu.

Bid aha! byddar, bid anwadal ehud ;
 Diriaid bid ymgeingar; (d)
 Dedwydd, ar a'i gwyl a'i câr.

Bid dwvyn llyn, bid llym gwaywawr ;
 Bid gran clav glew wrth awr: (e)
 Bid doeth dedwydd, Duw a'i mawr. (f)

Bid llym eithin, bid dysgethrin drud ;
 A bid eddain alltud ;
 Bid çwannawg ynvyd i çwerthin. (g)

(a) Neu, Bid gwir baglawl, bid rygyngawd gorwydd.

(b) Neu, Bid val llen yn chwannawg.

Bed amlwg marçawg, bid redegawg gorwydd.

(c) Neu, Gwefcyt guangraun yn y ureid.

(d) Ll. Coç. Bid ynvyt ymladgar.

(e) Ll. Coç. Bit gran clef gleu wrth aur.

Ll. arall. Bid gwanandeu glau wrth awr.

(f) Neu, Bid doeth dedwydd, Duw ai nawdd.

(g) Ll. Coç. Bit evein alldut, bit dysgethrin drut,
 Bit çuannauc ynvyt y çwerthin.

Let truth hobble on crutches, let lies fly swiftly ;
 Let the clerical man be covetous ; (a)
 The unchaste, let him be prevaricating.

Let the cow be brown, and the wolf be grey,
 Swift the steed fed with barley ,
 Let the tender grain be prefs'd at the roots.

Let the snare be bent, let bonds be heavy ;
 The horse nimble in battles ;
 The tender grain be prefs'd when deposited in the ground. (b)

Let the deaf be dubious, the rash be fickle ;
 The mischievous, let him be wrangling ;
 The prudent need but be seen to be beloved.

Let the pool be deep, the spears be sharp ;
 Let the eye of the sick be bold at the shout of war ;
 Let the wise be happy, God commends him.

Let the furze be prickly, let the fierce hurl ruin ;
 And let the exile wander ;
 Let the fool be fond of laughter.

(a) More literally—Let the son of learning be covetous.

(b) The concluding line of this, and the preceding stanza, seem very obscure.

Bid wlyb rhyç; bid vynyc maç;
 Bid gwyn clav, bid lawen iac;
 Bid çwyrn colwyn, bid wenwyn gwraç. (a)

Bid diafbad aeleu, bid ae byddin;
 Bid befgitor dyre;
 Bid drud glew, a bid rew bre.

Bid wen gwylan, bid van tòn;
 Bid hyvagyl gwyar ar òn;
 Bid lwyd rew; bid lew calon.

Bid las lluarth; bid diwarth eiriad;
 Bid reiniad yn nghyvarth;
 Bid wraig ddrwg â mynyc warth.

Bid gogor gan iar, bid trydar gan lew; (b)
 Bid ynvyd ymladdgar; (c)
 Bid tòn calon gan alar.

Bid hofder llawer a'i heirç;
 Bid wyn twr, bid orun feirç;
 Bid lwth çwannawg; (d) bid ryngawg cleirç.

Bid anhygar diriaid, bid fêr pob ewaint;
 Bid henaint i dylodedd;
 Bid addwyn yn anwyn medd.

(a) *Ll. arall.* Bid çwyrniad colwyn, bid wenwyn gwraç,
 Bid cwynfan clav, bid lawen iac.

(b) *Ll. Coç.* Bit gravangauc iar bit trydar leu.

(c) *Ll. arall.* Bid oval ar ei car.

(d) *Ll. Coç.* Bit lyth chuannauc.

Let the furrow be wet; let bail be frequent;
The sick be complaining, the one in health be merry;
Let the lap-dog snarl, the old woman let her be peevish.

Let the hurt cry out, an army be it moving;
Let the well-fed be wanton;
Let the strong be bold; and let the hill be slippery.

Let the gull be white, let the wave be loud;
Let the gore be aptly clotted on the ashen spear;
Let the ice be grey; the heart be bold.

Let the camp be green; let the talkative be reproachless;
Let there be pushing of spears in the conflict;
The wicked woman let her be with frequent reproaches.

With the hen let there be cackling, let the lion roar;
Let the foolish be quarrelsome;
Let the heart assailed with grief be broken.

Let beauty be desired by many;
Let the tower be white, let harness clatter;
Let the glutton hanker; let the clergy be interceding.

Let the mischievous be unlovely, youths be they strong;
Let old age attend poverty;
In the banquet let the mead be delicious.

Bid cŵyrniad colwyn, bid wenwyn neidyr;
 Bid noviaw rhyd wrth beleidyr;
 Nid gwell yr otwr no'r lleidyr.

Bid gwyrdd gweilgi, bid gorawen tòn;
 Bid cwyn pob galarus;
 Bid avlawen hen heinus.

A snarler let the lap-dog be, and the adder poisonous ;
 In passing a ford with spears, let there be swimming ;
 The adulterer is not better than the thief.

Let the sea be green, the wave be it with clamour flowing ;
 Every one oppressed with grief let him complain ;
 Pensive be the old afflicted with pain.

I'R GÔG, YN ABER CUAWG.

GOREISTE ar vryn, aerwyn vy mryd, (a)
 A hevyd ni'm cyçwyn :
 Byr vy nhaith, difaith vy nhyddyn !

Llem awel, llwm benyd er byw, (b)
 Pan orwîsg coed telyw hav ; (c)
 Terydd glav wyv heddyw ! (d)

Nid wyv enhued, miled ni çadwav ; (e)
 Ni allav ddarymred !—
 Tra vo da gan Gôg, caned !

Côg lavar a gân gan ddydd,
 Cyvreu eiçiawg yn nolydd Cuawg : (f)
 “ Gwell côrawg na çybydd.”

Yn Aber Cuawg yd ganant Gogau,
 Ar gangau blodeuawg ;
 Gwae glav, a'u clyw yn voddawg !

Yn Aber Cuawg Côgau a ganant ;
 Ys advant gan vy mryd ; (g)
 A'u cygleu na's clwyv hevyd ! (h)

(a) Neu, Goreiste (goreisti) ar vryn, aervryn vym bryt.

(b) Neu, Llem auel llwm benedyr byu.

(c) Neu, Par oruisc coed telyu haf.

(d) Neu, Ceryd glav uyf heddu.

(e) Neu, Neud wyf anhyed miled ny chaduwaf.

(f) Ll. Du. Cyfra eichiawg yn molydd tuawg.

(g) Neu, Ys adwant (atvant) gan fy mryd.

(h) Neu, Na's clyw hefyd.

TO THE CUCKOO,
IN THE
VALE OF CUAWG, (a)

SITTING to rest on a hill, cruelly inclined is my mind,
And yet it doth not impel me onward;
Short is my journey, and my dwelling wretched!

Sharply blows the gale, it is bare punishment to live,
When the trees array themselves in their summer finery;
Violent is my pain this day!

I am no follower of the chace, I keep no hound;
I cannot move myself about!—
As long as it seemeth good to the cuckoo, let her sing!

The loud-voiced cuckoo sings with the dawn,
Her melodious notes in the dales of *Cuawg*:
“Better the liberal than the miser.” (b)

By the waters of *Cuawg* the cuckoos sing,
On the blossom-covered branches;
Woe to the sick, that hears their contented notes!

By the waters of *Cuawg* cuckoos are singing;
To my mind grating is the sound;
Oh, may others that hear not sicken like me!

(a) Some have ascribed this poem to a *Mabclaw ab Llywarç*; who is said to have flourished towards the end of the fourteenth century. But the *Llyvyr Du o Gaeruyrddin*, one of the MSS. wherewith it is collated is full as old as that period; and yet in that we see it had then suffered much by time. *Mabclaw* might be an epithet assumed by *Llywarç*; and it implies—*Sick for a son*.

(b) It seems that this proverb is to be considered as the song of the cuckoo.

Neu's endewais i Gôg, (a) ar eiddiorwg bren,
 Neu'r laefwys vy nghylçwy;
 Edlid a gerais, a gerais neud mwy! (b)

Yn y van odduwç llon dâr,
 Ydd endewais i lais adar: (c)
 Côg vãn, côv gan bawb à gâr!

Cethlydd cathyl-voddawg, hiraethawg ei llev,
 Taith oddev, tuth hebawg,
 Cog vreuer (d) yn Aber Cuawg!

Gorddyar adar gwlydd naint, (e)
 Llewycyd lloer, oer dewaint,
 Crau vy mryd rhag govyd haint!

Gwyn gwarthav naint, dewaint hir—
 Ceinmygir pob cywraint:
 Dylŷwn pwyth hun i henaint! (f)

Gorddyar adar, gwlyb gro,
 Dail cwyddid, divryd divro;
 Ni wadav, wyv clâv heno!

Gorddyar adar gwlyb traeth,
 Eglur nwyvre, ehelaeth tòn;
 Gwyw calon rhag hiraeth!

(a) Neu, Neus edeueis i Gog.

(b) Neu, Edlit a gereis neut mwy.

(c) Neu, Yr endeueis (edeueis) y leis adar.

(d) Neu, Cog vreuer.

(e) Neu, Gulyt veint; neu, gwld neint.

(f) Neu, Dyluyn (dylunn) puyth hun i heint.

Have I not listened to the cuckoo, on the tree encircled with ivy?
 And did it not cause me to hang down my shield?
 But hateful is what I loved! if I loved, hence shall it cease!

On a hill that overlooked the merry oak,
 I have listened to the song of birds—
 The loud cuckoo, that is in every lover's thoughts!

Sweet songstress with her song of content, her voice creates longing;
 She is fated to wander;—like the hawk scuds
 The loud cuckoo by the waters of *Cuawg*!

The birds are clamorous, humid are the hollow glens;
 Let the moon reflect her light! cold is the midnight hour;
 Outrageous is my mind from the torment of disorder.

Illuminated is the top of the cliff, in the tedious midnight—
 Every ingenious merit is honourably rewarded: (a)
 I deserve a little indulgence of sleep to old age!

The birds are clamorous, the beach is wet;
 Let the leaves fall, the exile is unconcerned;
 I will not conceal it, I am sick this night!

The birds are clamorous, the strand is wet,
 Clear is the welkin, high swells the wave:
 The heart is palsied with longing!

(a) This is a common proverb; and is introduced here without connection; probably with a view to shew disarrangement of thoughts, arising from a delirium.

Gorddyar adar gwlyb traeth.
 Eglur tòn, taith ehelaeth: (a)
 A grëad yn mabolaeth,
 Carwn, pei cafwn etwaeth! (b)

Gorddyar adar ar edrywedd, (c)
 Bân llev cwn yn nifaith;
 Gorddyar adar eilwaith.

Cyntevin cain pob amhad! (d)
 Pan vryfiant cedwyr i gâd,
 Mi nid av, anav ni'm gad!

Cyntevin, cain ar ystre,
 Pan vrys^a cedwyr i gadle; (e)
 Mi nid av, anav a'm de! (f)

Llwyd gwarthav mynydd, brau blaen ôn,
 O ebyr dyhepgyr tòn
 Pevyr, pell çwerthin o'm calon!

Affymi heddyw pen y mis,
 Yn y westva ydd edewis:
 Crau vy mryd, (g) cryd a'm dewis!

(a) Neu, Tuth ehelaeth.

(b) Mae y braic hwn yn gyntav o'r pennill canlynawl,
 Yn y Llyvyr Du.

(c) Neu, Gorddyar adar orredryuaed.
 Neu, Gorddyar adar ar edrywiardd ban.

(d) Neu, cein pob amat.

(e) Neu, Pan vryt ketuyr y gadle.

(f) Neu, Nidaaf anaf am edy.
 Neu, Ni nad af anaf amdde.

(g) Ll. Du. Crei vymbyt.

The birds are clamorous, the strand is wet;
 Bright is the wave, taking its ample range:
 That was formed for my youth,
 I could love, if again on me bestowed! (a)

Clamorous are the birds on the scent of the prey,
 Loud is the cry of the dogs in the desert;
 Again clamorous are the birds.

When the harbinger of summer comes every varied seed is gay,
 When the warriors hasten to the conflict,
 I do not go, infirmity prevents me!

When the summer comes, glorious, on the impatient steeds
 Seem the warriors, when hastening to the field of battle;
 I shall not go, infirmity keeps me back!

Grey is the mountain's brow, the tops of the ash are brittle;
 The disemboqueing waters impel the fair wave onward;
 Far is laughter from my poor heart!

Ah! what a lot is mine this day, but a month is past
 Since the social feast I left:
 Distracted is my mind—a fever preys upon me!

(a) This passage is dark in the original; but it seems to imply that, if he could be again changed to youth, it would be a pleasure, notwithstanding all the misfortunes and vicissitudes he had experienced in the world.

Amlwg golwg gwyliadur,
Gwnelyd fyberwyd segur :
Crau vy mryd, (a) clevyd a'm cûr !

Alav, yn ail mail am vedd,
Nid eiddun dedwydd dyhedd ; (b)
Amaerwy adnabod amynedd.

Alav, yn ail mail am lâd,
Llithredawr llyry, llon cawad,
A dwvyn ryd ; berwyd bryd brâd !

Berwyd brâd anvad ober : (c)
Byddant dolur pan burer,
Gwerthu byçod er llawer.

Berwitor brâd yr anwir ; (d)
Pan varno Dovydd, dydd hir,
Tywyll vydd gau, golau gwir.

Perygyl yn burthiad cyrcyniad cewig ;
Llawen gwyr odduwç llâd ;
Crin calav, alav yn eiliad. (e)

(a) *Ll. Du.* Crei vymbryt.

(b) *Ll. Du.* Nyteidun detuyd dyhed.

(c) Neu, Berwyd brad anfad o ber.

(d) *Ll. Du. a'r Ll. Coç.* *Preator preenuir* pan varno dovyd dyd hir
Tyuyll vÿd geu goleu guir.

(e) *Ll. Du.* Perygyl yn dirthivat (dirthinat) kyrchynyat Kewic.
Ll. Coç. Cerygyl yn dirthiwad Cyrchyfiad Cewig.

(f) *Ll. Du.* Llauen guyr o dy uet llat
Crin calav alav yn deilyat.

Quick is the sight of the centinel;
 Let the idle perform acts of complacency;
 Distracted is my mind, I am consumed by sickness!

Riches, like a bowl encircling mead, (a)
 The contented man of peace will not covet:
 Perseverance is the key to knowledge.

Riches, like a bowl that encircles the cheering beverage,
 Glides away, like the snake, the refreshing shower,
 Or deceives like the deep ford: it stirs the mind to treachery!

Treachery ferments every evil deed,
 That will be torture, when the time of purifying comes;
 It is selling a little for much.

Let the wicked be fomenting treachery; (b)
 But on that great day, when the Renovator shall judge,
 Falshood will be darker still, and truth illuminated.

Danger chaces those who are on their career with chains for captives,
 Joyous are men over the beverage;
 Frail is the reed, of riches a meet emblem.

(a) The sense of this and the following stanza, as it is rendered here, depends upon the way the translator has punctuated the originals; but they might be pointed to mean very differently, their construction being equivocal.

(b) The original of this line is very obscure from the blunders of transcribers; and the same may be said of the first line of the next stanza.

Cygleu dôn drom ei tholo, vâ, (a)

Y rhwng graian a gro : (b)

Crau vy mryd rhag lledvryd heno !

Osglawg blaen derw, çwerw çwâith òn, (c)

Çweg evwr çwerthiniad tòn ;

Ni çel grudd gystudd calon !

Ymwng uçenaïd a ddywaid arnav, (d)

Yn ol vy ngorddyvnaïd,

Ni âd Duw dda i ddiriaïd ! (e)

Da i ddiriaïd ni ater, (f)

Namyn tristyd a phryder : (g)

Ni adwna Duw ar â wnêl.

Oedd macwy mabclav, oedd goelin (h)

Gyvrân yn llys brenin ;

Poed gwyl Duw wrth y dewin ! (i)

O'r a wneler, deryw ; (k)

Ystyried ar a'i derlly, (l)

Câs dyn yman yw câs Duw vry.

(a) Ll. Coç. Cigleu don drom ith olo fau

(b) Ll. Coç. Rhwng gran a gro.

(c) Ll. Coç. Osglod blaen derw chwerw chwerw chweith onn.

(d) Neu, A dyvet arnav ; neu, A dyfeiad heno.

(e) Neu, Da y diryet ; neu, y da i diried.

(f) Ll. Du. Da y diryet nyatter.

Ll. Coç. Dau ddirieid ny atter.

(g) Ll. Coç. Namyn tristyd a phrudder.

(h) Ll. Coç. Oedd macwy Mabclav oedd goein gyfran.

Ll. Du. Oed gein gyfion ; neu, oed goewin gyfion.

(i) Ll. Du. Poed guyl Dyu urth edein.

(k) Ll. Du. Or a uneler yn derut.

(l) Ll. Du. Ystyryeit yr aç derlly.

Hear the heavy-falling wave, how loud,
Amidst the gravel and the stony beach:
My mind burns with delirious rage this night!

Branching is the top of the oak, bitter the taste of the ash,
Sweet the sheltering hedge, the wave is blustering:
The cheek will not conceal the trouble of the heart! (a)

The heaving sigh tells of me,
After all my craving desires,
That God will not suffer the mischievous to enjoy wealth.

To the mischievous wealth will not be given,
But sorrow and anxiety:
Whatever God hath done, he will not reverse. (b)

The son of sickness (c) has been a brisk youth, he had the lot
Of sharing in a king's court;
May he see God when he is going hence!

Of what is doing, it is now concluded,
Let him that reads it consider,
That what is detested here by man is detested by God above.

(a) This proverb is prettily given in *Englynion y Clywaid*, by a bard of the tenth century:

A glyweisti a gânt Avaön,

Vab Taliesin, gerdd gyvion:

Ni çêl grudd cystudd calon.

Didst thou hear how Avaön sang,

The son of *Taliesin*, whose muse was just:

The countenance cannot conceal the sorrow of the heart.

(b) *Dawydd ab Gwilym*, a bard who flourished in the latter part of the fourteenth century, (an edition of whose works were lately printed in *London*,) hath paraphrased this, in his elegant poem to *Dwynwen*—

Nid adwna, da ei dangnev;

Duw a wnaeth, nid ai o nêv.

(c) *The son of sickness*. There is a doubt, whether this is an epithet for the bard, or a proper name; it has been taken for the latter. The original, if written a compound word is *Mabglaw*; or, *sick for a son*; if uncompounded; as *Mab claw*, it implies the sick son, sick man; or, the man of sickness. According to some manuscripts, *Llywarc* had a son called *Mab Claw*; but perhaps it is making the epithet a proper name by mistake.

YNGLYNION.

GNAWD gwynt o'r deheu ; gnawd adneu yn llan ;
 Gnawd gwr gwan godeneu ;
 Gnawd i ddyn ovyn çwedlau ;

Gnawd gwynt o'r Dwyrain ; gnawd dyn bronrain balç ;
 Gnawd mwyalç ynmhlith drain ;
 Gnawd rhag traha tra llevain ;
 Gnawd yn ngwig gael cig o vrain.

Gnawd gwynt o'r Gogledd ; gnawd rhianedd çweg,
 Gnawd gwr teg yn Ngwynedd ;
 Gnawd i deyrn arlwy gwledd ;
 Gnawd gwedy llÿn lledvrydedd.

Gnawd gwynt o'r Môr ; gnawd dygyvor llanw ;
 Gnawd i vanw vagu hôr ;
 Gnawd i voç turiaw cylor.

Gnawd gwynt o'r Mynydd ; gnawd merydd yn mro ;
 Gnawd gael tô yn ngweunydd ;
 Gnawd dail, a gwyail, a gwydd.

Gnawd nyth Eryr yn mlaen dêr,
 Ac yn nghyvyrdy gwyr llaçar ;
 Golwg vynud ar a gân.

Gnawd dydd a thanllwyth yn nghynllaith gauar,
 Cynreinion cynrwyddiaith ;
 Gnawd aelwyd ddifydd yn ddifaith.

PROVERBIAL VERSES. (a)

WIND comes from the south; the church-yard is a receiver of
 The weakling will be slender: [pledges;
 A man is used to enquire after news.

Winds from the east; proud is the man that swells out his breast;
 The thrush is accustomed to be among the thorns;
 Against oppression there will be an outcry;
 The crows are used to find a carrion in the corner of the park.

Wind comes from the north; young damsels are lovely,
 In *Gwynedd* a comely man may be seen;
 A prince is accustomed to provide a feast;
 After drink derangement of the senses is usual.

Wind comes from the sea; the high tide will overflow;
 The sow is used to breed vermine,
 The swine are used to turn the ground for their nuts.

Wind comes from the mountain, the vale abounds with stagnant pools.
 In the marshes it is usual to find thatch;
 There will be leaves, tender shoots, and trees.

In the top of the oak there will be an eagle's nest;
 And in the alehouse intemperate loquacious men;
 The eye will glance upon the one it loves.

When winter begins to pour its moisture, a rousing fire is usual,
 With the eloquent men of spears;
 The hearth of the faithless will be made a desert.

(a) Some MSS. attribute these to *Llywarc*; supposing that he did arrange the proverbs into stanzas, for the more easy retaining in memory, it is for that only any merit is due to him; as the maxims were separately known time immemorial.

MARWNAD CYNDDYLAN AB CYNDRWYN.

SEVWC allan vorwynion, a fyllwç werydre Gynddylan;
 Llys Pengwern neud tandde?
 Gwàe ieuainc à eiddynt brodre ! (a)

Un pren â gwyddvid arno, (b)
 O dianc ys odid: (c)
 A vÿno Duw dervid ! (d)

Cynddylan calon iaën gauav,
 A wânt Twrc trwy ei ben, (e)
 Ti a roddaiſt cwrwv Tren. (f)

Cynddylan calon goddaith wanwyn,
 O gyvlwyn am gyviaith, (g)
 Yn amwyn Tren, trev ddifaith.

Cynddylan bevyrbost cywlad, (h)
 Cadwynawg cyndynjawg câd, (i)
 Amysgai Tren, (k) trev ei dâd.

(a) Ll. Du. Gwae ieuanc a eiddyn brodyrdde (neu, brodyrde.)

(b) Neu, Unpren a govit arnau.

(c) Neu, O diemic yr odit.

(d) Neu, Ac a fynno Duw derffid.

(e) Neu, A unant turch trwy y benn.

(f) Neu, Cu (tw) a rodeist curuf (twrwf) Trenn.

(g) Neu, O gyfly yn amgyfieith.

(h) Neu, bwyrbost kyulat.

(i) Neu, Cildynnauc cat.

(k) Neu, A myfsei (myfse) tren; neu, A mucsei Tren.

ELEGY ON CYNDDYLAN AB CYNDRWYN.

STAND out ye virgins, and behold the habitation of *Cynddylan*;
 The royal palace of *Pengwern* (a) is it not in flames?
 Woe to the young ones that long to enter into social ties!

One tree, around which the twining woodbine clasps,
 Shall perchance escape;
 But what God wills let that be done!

Cynddylan, thy heart is like the ice of winter,
 Thou wert pierced by *Twrc* through the head:
 Thou hast given the ale of *Tren*! (b)

Cynddylan, thy heart was like fire consuming heath in spring;
 In embracing the society of thy countrymen,
 And in defending *Tren*, now a town laid waste!

Cynddylan, the glorious pillar of his country,
 The obstinate toiler in the conflict that wore the chain, (c)
 The defender of *Tren*, the patrimony of his fire.

(a) Or the *head of the meadow*; now Shrewsbury. The scene of this whole poem lies in the neighbourhood.

(b) *Tren*, the name of a town, and also a river: it might be *Trent* in *Staffordshire*; but more likely *Tern*, in *Shropshire*. This *Tren* was the property of *Cyndrwyn*, the father of *Cynddylan*.

(c) *Cadwynawg* and *Eurdorçawg* are synonymous; that is, wearing a chain, or, wearing a golden torquiss; which was the badge of honour of an ancient British warrior.

Cynddylan vyvyr-bwyll o vri, (a)
 Cadwynawg, cyndyniawg llu,
 A mysgai (b) Tren hyd tra vu !

Cynddylan calon milgi,
 Pan ddisgynai yn nghymhelri câd,
 Celanedd a laddai.

Cynddylan calon hebawg,
 Buddai'r enwir cynddeiriawg, (c)
 Cenau Cyndrwyn cyndyniawg.

Cynddylan calon gwyth-hwç; (d)
 Pan ddisgynai yn mhriv-lwç câd, (e)
 Celanedd yn ddeu-drwç.

Cynddylan gulhwç gynniviad llew
 Blaidd ddylyn ddisgyniad; (f)
 Nid adver Twrç trev ei dâd.

Cynddylan, hyd tra attad
 Ydd adai ei galon mor wylad,
 Gantaw, mal y twrww i gâd. (b)

(a) *Ll. Du.* Cynddylan vyvyrbwyll (bevyrbwyll) off ri (ry.)

(b) Neu, A muscei; neu, a mycfei.

(c) Neu, Buddair, (neu, Bu tair) enwir cynddeiriawg.

(d) Neu, Cyndylan callon guythhuch.

(e) Neu, Priffwch cad.

(f) Neu, llei (blai) dilyn dis gynnyat.

(g) Neu, Mal y guruf y gat.

Cynddylan, eminent for sagacity of thought,
Wearing the chain of honour, (a) foremost in the host,
The protector of *Tren*, whilst he lived.

Cynddylan, with the heart of a greyhound,
When he descended into the mutual conflict of battle,
A carnage he would make.

Cynddylan, with a heart like a hawk,
In the cause of truth obstinately-outrageous he would be :
The cub of *Cyndrwyn*, the stubborn one.

Cynddylan, with the heart of a wild boar ;
When he descended into the commencing tumult of battle,
There was carnage heaped on carnage.

Cynddylan, the hungry boar, a depredator as a lion bold,
Or like the wolf tracing the fallen carcase ;
Twrç will not restore the patrimony of his fire.

Cynddylan, whilst towards thee he
Bestowed his heart, how warm the affection
He had ; but like the storm in the battle.

(a) *Aneurin*, in his *Gododin*, celebrates several heroes, who were in the battle of *Cattraeth*, that wore the golden chain :

Gwyr a grysfiant, buant gydnaid,
Hoedylvyrion meddwon uç medd hidlaid ;
Gosgordd Vynyddawg eurawg yn rhaid,
Gwerth eu gwledd o vedd vu eu henaid !

Heroes armed with speed and leapt together onward,
Short were their lives, drunk with sweet mead distill'd ;
The men of *Mynyddawg*, who in the conflict wore the golden badge,
The price of their carousal over mead were their souls.

Cynddylan Powys borfor wyç yt,
 Cell esbyd bywyd ior; (a)
 Cenau Cyndrwyn cwynitor!

Cynddylan wyn vab Cyndrwyn,
 Ni mād wifg baryv am ei drwyn, (b)
 Gwr ni bu gwell no morwyn. (c)

Cynddylan, cymmwyad wyt, (d)
 Ar meithyd na veddyliwyd, (e)
 Am drebull tull dy ysgwyd. (f)

Cynddylan, cae di y rhiw,
 Er yddaw Lloegyrwys heddiw: (g)
 Amgeledd am un nid gwiw! (h)

Cynddylan, cae di y nen, (i)
 Yn i ddaw (k) Lloegyrwys drwy Dren:
 Ni elwir coed o un-pren. (l)

Gan vy nghalon i mor dru,
 Cyffylltu ystyllod du,
 Gwyn-gnawd Cynddylan cynran canllu! (m)

(a) Neu, Cell a byt bywyd ior.

(b) Neu, Fy mad-wifc baraf am ei drwyn.

(c) Neu, Gwr ny les gwell no morwyn.

(d) Neu, Cymoyt (cynwuyt) wyt.

(e) Neu, Ar meithyd na veddylyuyt (bydylwyt.)

(f) Neu, Am drebwl twll dy ysgwyd.

(g) Neu, Yr ydau (yng ddaw) Lloegrwys heddiw.

(h) Neu, Nid yw gwiw; neu, nid iw; neu, nydiu.

(i) Neu, Cae di dy nenn.

(k) Neu, Yng ddaw; neu, yn y dau.

(l) Ll. Du. Ny elvir coel o unpren.

(m) Neu, Cyngran canllu.

Cynddylan, the splendid purple of *Powys* to thee belonged,
The retreat of strangers was the life of my lord—
The warlike son of *Cyndrwyn* for thee my moaning!

Cynddylan, thou comely son of *Cyndrwyn*,
It is not proper that a beard should be worn round the nose,
By a man who has been no better than a maid.

Cynddylan, thou wert a fierce antagonist,
Thou wouldest perform feats till then unthought of,
Around the scope of the shelter of thy shield.

Cynddylan, guard thou the cliff, (a)
Against any *Lloegyrians* (b) that may come this day;
Concern for one should not avail!

Cynddylan, guard thou the height,
Until the *Lloegyrians* come through *Tren*:
One tree cannot be called a wood.

My heart how it throbs with misery,
That the black boards should be joined, to inclose
The fair flesh of *Cynddylan*, the foremost in a hundred hosts!

(a) The *Rhiw*, or *Cliff*, may be the name of a place; though the contrary sense seems most probable to be right here, when the next stanza is taken into consideration, where it is expressed in another word.

(b) *Lloegyrians*, the people of *Lloegyr*. The south part of *England*, bounded by the *Severn* and the *Humber*, exclusive of *Cornwall*, was the ancient *Lloegyr*; but there is reason to conclude that the name was once confined to a still lesser extent of country; or so much of the southern coast as the *Belgic Gauls* possessed; who did not coalesce in the *Cymry*, and there was a considerable difference in their dialects. But *Lloegyr* now implies *England* in general.

Ystavell Cynddylan ys tywyll heno,
 Heb dân, heb wely—
 Wylav dro, tawav wedy!

Ystavell Cynddylan ys tywyll heno,
 Heb dân, heb ganwyll—
 Namyn Duw, pwy a'm dyry pwyll!

Ystavell Cynddylan ys tywyll heno,
 Heb dân, heb oleuad—
 Elid amdaw am danad!

Ystavell Cynddylan ys tywyll ei nen,
 Gwedy gwên gyweithydd—
 Gwae ni wna da a'i dywydd! (a)

Ystavell Cynddylan neud aethwyd heb wedd, (b)
 Mae yn medd dy ysgwyd; (c)
 Hyd tra vu, ni bu doll glwyd!

Ystavell Cynddylan ys digariad heno
 Gwedy 'r neb pieuvad— (d)
 Wi! o angau, byr a'm gad! (e)

Ystavell Cynddylan nid esmwyth heno, (f)
 Ar ben Careg Hydwyth, (g)
 Heb nêr, heb niver, heb ammwyth!

(a) Neu, Ae dyvyd; neu, Ae dywydd.

(b) Neu, Aethuyt heb ued.

(c) Neu, Mae ym bed dy yscuyt (ascwyd.)

(d) Neu, Guedy'r neb pieu vat.

(e) Neu, Owi a angeu byr im gad; neu, Wi a agheu byr am gad.

(f) Neu, Neud eifinwydd heno.

(g) Neu, Carreg hydwydd (hytuyth.)

The hall of *Cynddylan* is gloomy this night,
 Without fire, without bed—
 I must weep awhile, and then be silent!

The hall of *Cynddylan* is gloomy this night,
 Without fire, without candle—
 Except God doth, who will endue me with patience!

The hall of *Cynddylan* is gloomy this night,
 Without fire, without being lighted—
 Be thou encircled with spreading silence!

The hall of *Cynddylan*, gloomy seems its roof,
 Since the sweet smile of humanity is no more—
 Woe to him that saw it, if he neglects to do good!

The hall of *Cynddylan*, art thou not bereft of thy appearance,
 Thy shield is in the grave;
 Whilst he lived, there was no broken roof!

The hall of *Cynddylan* is without love this night,
 Since he that owned it is no more—
 Ah, Death! it will be but a short time he will leave me!

The hall of *Cynddylan* is not easy this night,
 On the top of the rock of *Hydwyth*,
 Without its lord, without company, without the circling feasts! (a)

(a) *Aneurin* acquaints us, in the *Gododin*, what sort of company frequented these feasts—

Crau cynhynt cynnullynt reiawr,
 Yn gynvan, mal taran twryv aefawr—
 Cydyvent vedd gloyw wrth liw babir;
 Cyd vai da ei vlas ei gâs bu hir!

To the first onset for blood the warriors would repair,
 With fronts uplifted, harsh thunder the tumult of their shields—
 On sparkling mead they mutually caroused by the light of torches;
 Though its taste was sweet, long was the woe it brought!

Ystavell Cynddylan ys tywyll heno, (a)

Heb dân, heb gerddau—

Dygystudd deurudd dagrau!

Ystavell Cynddylan ys tywyll heno,

Heb dân, heb deulu—

Hidyl mau yd gynu! (b)

Ystavell Cynddylan a'm gwân ei gweled, (c)

Heb doëd, heb dân— (d)

Marw vy nglyw, byw my hunan! (e)

Ystavell Cynddylan ys peithiawg heno, (f)

Gwedy cedwyr-voddawg:

Elvan, Cynddylan, Caeawg. (g)

Ystavell Cynddylan ys oergrai heno,

Gwedy y parç a'm buai;

Heb wyr, heb wragedd a'i cadwai!

Ystavell Cynddylan ys arav heno,

Gwedy colli ei hynav—

Y mawr drugarawg Dduw, pa wnav! (h)

Ystavell Cynddylan ys tywyll ei nen,

Gwedy diva o Loegyrwys, (i)

(e) Cynddylan, ac Elvan Powys!

(a) Neu, Stavell Gyndylan ystywyll heno.

(b) Neu, Hidyl ineu ytgynnu.

(c) Ll. Coç. Ystavell Cynddylan amgen ei gweled.

(d) Ll. Coç. Heb doeth heb dân; Ll. Du. Heb doet heb dân.

(e) Ll. Du. Maru vyglyu byu mu hunan.

(f) Ll. Coç. Ys peithwae heno; neu, Ys peithwg heno.

(g) Neu, Caeawc.

(h) Ll. Coç. Y mawr-drigawc Dduw pa wnav.

(i) Neu, Gwedy dyva o Loegyrwys.

The hall of *Cynddylan* is gloomy this night,
Without fire, without songs—
Tears afflict the cheeks !

The hall of *Cynddylan* is gloomy this night,
Without fire, without family—
My overflowing tears gush out !

The hall of *Cynddylan* pierces me to see it,
Without a covering, without fire—
My general is dead, and I alive myself !

The hall of *Cynddylan* is openly exposed this night, (a)
After being the contented resort of warriors :
Elvan, Cynddylan, and Caëog !

The hall of *Cynddylan* is the seat of chill grief this night,
After the respect I experienced ;
Without the men, without the women, who resided there !

The hall of *Cynddylan* is silent this night,
After losing its master—
The great merciful God, what shall I do !

The hall of *Cynddylan*, gloomy seems its roof,
Since the *Lloegyrians* have destroyed
Cynddylan and *Elvan* of *Powys* !

(a) The word rendered EXPOSED, is PEITHIAWG, from PAITH, a being bare, naked, or in full view; so *dyffryn paith* is a plain valley, without houses, inclosures, or any thing to interrupt the sight. All words that are common to the *Latin* and the language of the *Cymry*, that have syllables terminating with CT in the former, have always TH to correspond in the latter; hence it seems that PICT and PAITH are the same. So *Paith* is the root of the name of the *Picts*, in *Britain*; and *Peitbiw*, from *Paith*, also of the people of *Poitou* in *France*.

Yftavell Cynddylan ys tywyll heno
O blant Cyndrwyn :
Cynon, a Gwion, a gwyn.

Yftavell Cynddylan a'm erwan, pob awr,
Gwedy mawr amgynnyrdan, (a)
A welais ar dy bentan !

Eryr Eli, ban ei lev,
Llewfaï gwyr llyn, (b)
Crau calon Cynddylan wyn ! (c)

Eryr Eli, gorelwi heno,
Yn ngwaed gwyr gwynnovi :
Ev yn nghoed, trwm hoed i mi ! (d)

Eryr Eli a glywav heno,
Creulyd yw, ni's beiddiaf—
Ev yn nghoed, trwm hoed arnav !

Eryr Eli gorthrÿmed heno,
Dyfrynt Meifir, mygedawg
Dir Broçvael ; hir rhygodded !

Eryr Eli eçeidw myr,
Ni thraidd pysgod yn ebyr ;
Gelwid gweled o waed gwyr. (e)

(a) *Ll. Du.* Yftavell Gyndylan amorwan pob awr
Gwedy mawr anghyvran (anghyvyrdan.)

(b) *Ll. Coç.* Lleifieu gwyr llyn. *Ll. Du.* Gwyr llynni.

(c) *Ll. Du.* Creu callon Kyndylan roynn.

(d) Neu, Oet y mi ; neu, Arnaf fi.

Ll. Du. Eryr Eli gorelwi heno eu gwaed gwyr gwynnovi
Efi goet trwm hoet arnav ymi.

(e) *Ll. Du.* Geluit guelet (gwelit) o waet gwyr.

The hall of *Cynddylan* is gloomy this night,
 Bereaved of the sons of *Cyndrwyn*,
Cynon, and *Gwion*, and *Gwyn*.

The hall of *Cynddylan*, thou piercest me through every hour,
 After all the great re-echoing clamour
 That I have seen around thy hearth!

The eagle of *Eli*, (a) loud his cry,
 After drinking fresh beverage,
 The throbbing fluid of the heart of fair *Cynddylan*!

Eagle of *Eli*, thou dost loudly scream to night,
 In the blood of men thou dost eagerly wallow—
 He is in the wood: (b) heavy is my longing!

The eagle of *Eli* I hear this night,
 He is bloody, I will not dare him—
 He is in the wood: heavy is my load of grief!

The eagle of *Eli*, let him oppress this night
 The valley of *Meisir*, (c) the celebrated
 Land of *Broçvael*; (d) long has it been afflicted!

The eagle of *Eli* narrowly watches the seas,
 The fish dare not penetrate the inlets;
 He calls that he sees the blood of men.

(a) Probably some neighbouring crag frequented by eagles; though it might have been the name of a man.

(b) It is not clear whether the allusion is to the eagle being in the wood, or that *Cynddylan* was inclosed in a shrine; but most likely the latter is meant.

(c) Perhaps the extensive space in which *Shrewsbury* is situated.

(d) *Broçvael*, or *Broçwel Ysgithrawg* prince of *Powys*, who commanded the *Britons* in the battle of *Bangor*.

Eryr Eli, gorymda coed,
Cyvore ciniawva; (a)
A'i llawç llwyddid ei draha! (b)

Eryr Pengwern, pen-garn llwyd,
Aruçel ei adlais, (c)
Eiddig am gîg à gerais! (d)

Eryr Pengwern, pen-garn llwyd,
Aruçel ei ieuan,
Eiddig am gîg Cynddylan!

Eryr Pengwern, pen-garn llwyd,
Aruçel ei adav,
Eiddig am gîg a garav! (e)

Eryr Pengwern pell galwawd heno, (f)
Ar waed gwyr gwylawd:
Rhy gelwir Tren trev ddifawd.

Eryr Pengwern pell gelwid heno,
Ar waed gwyr gwelid:
Rhy gelwir Tren trev lethrid.

Eglwysfau Bassa ynt faeth heno,
Y diwedd ymgynnwys, (g)
Cledyr câd, calon Argoedwys.

(a) *Ll. Coç.* Cyvore ciniawa.

(b) Neu, Ae llauç lluydit y draha.

(c) Neu, Aruchel y atlas (neu, addes.)

(d) *Ll. Coç.* Eiddig am gîg a gares.

(e) Neu, gîg Cynddylan.

(f) Neu, Pell galwant heno.

(g) Neu, Y diued ymgynnuys.

The eagle of *Eli* wanders among the woods,
Early with the dawn he takes his repast;
May he that allures him prosper in his wiles!

The eagle of *Pengwern*, with the brown beak,
Very loud is his scream,
Jealous for the flesh of him I loved!

The eagle of *Pengwern*, with the brown beak,
Very loud is his clamour,
Jealous for the flesh of *Cynddylan*!

The eagle of *Pengwern*, with the brown beak,
Very loud is his howling,
Jealous for the flesh of him I love! (a)

The eagle of *Pengwern*, calling far about this night,
On the blood of men keeps watching:
Hence *Tren* shall be called a town unfortunate.

The eagle of *Pengwern* calls far about this night,
On the blood of men he is seen:
Hence *Tren* shall be called the flaming town.

The churches of *Bassa* (b) are enriched this night,
Containing the departed remains
Of the pillar of battle, the heart of the men of *Argoed*.

(a) This stanza seems to be only a different reading of the preceding one, crept into the text by mistake.

(b) There is no certainty of the situation of the town called *Eglwysau Bassa*; but we may suppose it was near the scene of action. According to *Nennius*, one of *Arthur's* battles was fought near a place of this name.

Eglwysfau Bassa ynt faeth heno; (a)

Vy nhavawd a'u gwnaeth:

Rhudd ynt hwy, rhwy vy hiraeth! (b)

Eglwysfau Bassa ynt wng heno, (c)

I etivedd Cyndrwyn:

Mablan Cynddylan wyn!

Eglwysfau Bassa ynt dirion heno,

Ys gwaedlyd eu meillion: (d)

Rhudd ynt hwy, rhwy vy nghalon! (e)

Eglwysfau Bassa collasant eu braint,

Gwedy y diva o Loegyrwys

Cynddylan, ac Elvan Powys. (f)

Eglwysfau Bassa ynt ddiva heno,

Eu cedwyr ni phara; (g)

Gwyr a wyr, a mi yma.

Eglwysfau Bassa ynt barwar heno, (h)

A minnau wyv dyar:

Rhudd hwy, rhwy vy ngalar! (i)

(a) *Ll. Du.* Ynt tirion heno.

(b) *Ll. Du.* Rud yn hwy a hwy fy hiraeth.

(c) Neu, Ynt yng heno y etivedd Cyndrwyn.

(d) Neu, Y gwaeth eu meillion.

Ll. Du. Ys gwaedly (gwaedle) ei meillion.

(e) *Ll. Du.* Rhudd yn hwy rhwy fy nghalon.

Neu, Rud ynt vy rwy vygcallon.

(f) Neu, Kyndyl ac Elvam Powys.

(g) Neu, Y chetwyr ny phara.

(h) Neu, Ynt barwar heno.

(i) Neu, Rud vy rwy vyggalar.

The churches of *Bassa* are enriched to night;
 My tongue occasioned it;
 Red are they, my longing is extreme!

The churches of *Bassa* afford space to night,
 To the progeny of *Cyndrwyn*—
 The grave-house of fair *Cynddylan*!

The churches of *Bassa* are gay this night,
 Bloody are their trefoils;
 Red are they, my heart is broken!

The churches of *Bassa* have lost their privilege,
 Since the *Lloegyrians* (a) have destroyed
Cynddylan, and *Elvan* of *Powys*.

The churches of *Bassa* are fated to perish this night,
 Their warriors will not remain;
 He knows, that knoweth all, and I also know.

The churches of *Bassa* are silent this night,
 And I am clamorous—
 Red are they, my sorrow is extreme!

(a) *Lloegyrians*, strictly so called, were the *Belgic* colony, before-mentioned; but at this period we may suppose they were intermixed with other people; and that *Lloegyr*, in this passage implies such portion of the island, as was inhabited by the people so mixed, under the denomination of *Romanized Britons*. There is not one instance where the *Saxons* or *English* are called *Lloegyrians*, though *England* is called *Lloegyr* to this day; but *Sacson* is the only name given to the *English*.

Y drev wen yn mron y coed,
Ys ev yw ei hevras eirioed,
Ar wyneb ei gwellt y gwaed. (a)

Y drev wen yn y tymmyr,
Ei hevras, ei glas vyvyr,
Ei gwaed a dan draed ei gwyr. (b)

Y drev wen yn y dyfrynt,
Llawen y byddair wrth gyvamug câd, (c)
Ei gwerin neu'r derynt ! (d)

Y drev wen rhwng Tren a Throdwydd,
Oedd gnodaç ysgwyd tòn
Yn dyvod o gâd, nog yt yç yn eçwydd. (e)

Y drev wen rhwng Tren a Thraval,
Oedd gnodaç y gwaed (f)
Ar wyneb gwellt, nog eredig braenar.

Gwyn ei vyd, Freuer, (g) mor yw haint
Heno, gwedy colli cevaint ; (h)
O anfawd vy nhavawd yd lefaint !

- (a) Neu, Ar uynneb y guellt y guaet.
(b) Neu, Y drev uen ynyt (yn yd) hymyr
Y hevras y glas vyvyr
Y guaet a dan draet y guyr.
(c) Neu, Llaueu y bydeir wrth gyvamud kat.
(d) Neu, Y gueryn neur derynt.
(e) Neu, Noc yt ych y echuyd.
(f) Neu, Oed gnodach y gavat ; neu, Gnoch y guaet (guaet yn ar.)
(h) Neu, Guyn y vyt Freuer ; neu, Guyn y vyt Treiry.
(i) Neu, Ceuneint.

The white town in the skirt of the wood,
Of its youth from time immemorial has been
On the surface of the grafs their blood.

The white town in the cultivated plain,
Its youth, its blue sons of contemplation, (a)
And its blood, are under the feet of men.

The white town in the valley,
Joyful were its inmates when called to mutual aid in battle,
But its citizens are they not gone !

The white town between *Tren* and *Trodwydd*, (b)
More usual in it was to see the broken shield,
Coming from battle, than the returning ox at eve.

The white town between *Tren* and *Traval*,
More used was it to have the blood
On the grafs, than to plough the fallow land.

Alas, *Freuer* ! how great the anguish
This night, after the losing of kindred ;
By the misfortune of my tongue they were slain !

(a) The original has *blue contemplation* ; or as it may be expressed, *grey-clad contemplation*. It may be supposed that the Bards are meant ; as the general dress of the order was unicolour of sky-blue.

(b) The three rivers *Tren*, *Trodwydd*, and *Traval*, here mentioned, might enable one acquainted with the topography of Shropshire to point out, perhaps, the spot where the town of *Tren* stood.

Gwyn ei vyd, Freuer, mor yw van heno,
Gwedy angau Elvan.
Ac eryr Cyndrwyn, Cynddylan !

Nid angau Freuer a'm de heno;
Am ddanmorth brodyrdde,
Dihunav, wylav vore ! (a)

Nid angau Freuer a'm gwna haint;
O ddecreu nos hyd ddewaint,
Dihunav, wylav bylgaint !

Nid angau Freuer (b) a'm tremyn heno,
A'm gwna gryd iau melyn,
A çoçau ðagrau dros erçwyn !

Nid angau Freuer a ernywav heno, (c)
Namyn my hun mi wan-glav ; (d)
Vy mrodyr, a'm tymmyr a gwynav !

Freuer wen, brodyr a'th vaeth,
Ni hanoeddynt o'r difaeth,
Gwyr ni vegynt vygyliaeth ! (e)

Freuer wen, brodyr a'th vu,
Pan glywynt gyvrenin llu
Ni eçwyddai fydd ganthu ! (f)

(a) Neu, Du hunav uylav vore.

(b) Neu, Ny agheu ffreuer.

(c) Neu, Ny agheu ffreuer a ernuaf heno.

(d) Neu, Ny wanglaf.

(e) Neu, Wyr ny fegynt uygylyaeth.

(f) Neu, Ny echuydei fydd ganthu.

Ll. Du. Ni echyfyddai fydd ganthu.

Alas, *Freuer* ! how loud the moaning this night,
 After the death of *Elvan*,
 And the eagle of *Cyndrwyn*, *Cynddylan* !

It is not the death of *Freuer* that afflicts me this night;
 It is the ill-fated end of social comfort,
 That breaks my sleep, and I early weep !

It is not the death of *Freuer* that fills me with pain;
 From the beginning of night till midnight,
 I keep awake, and weep through the morning !

It is not the death of *Freuer*, that makes me watch to night,
 That gives me the yellow jaundiced fever,
 That makes the red tears flow over the bed-side !

It is not the death of *Freuer* that torments me this night,
 Nor myself that am feebly-sick,
 But it is my brothers (a) and my kindred that I mourn !

Fair *Freuer*, they were brothers who cherished thee,
 That were not descended from a base origin,
 They were men who did not cherish timidity.

Fair *Freuer*, to thee there were brothers,
 Who when they heard the clashing spears of an army,
 Would not suffer the abode of rest to stand over them.

(a) It does not appear that the term *brothers*, used here, can mean any more than the friends, with whom the Bard had formed an intimacy; though, perhaps, he might have married *Freuer*, a daughter of *Cyndrwyn*, who seems to have been dead before the fall of her brothers in the battle of *Tren*.

Mi, a Freuer, a Medlan,
Cyd vo câd yn mhob man,
Ni'n tawr ni laddawr ein rhan. (a)

Y mynydd, cyd ad vo uwç,
Nid eiddigav, av i ddwyn vy muwç,
Er yfgawn gan rai vy rhuwç. (b)

Amhaval ar Avaerwy,
Ydd ää Tren yn y Trydonwy,
Ac ydd ää Twrç yn Marçawy. (c)

Amhaval ar Elwydden, (d)
Ydd ää Trydonwy yn Nhren,
Ac ydd ää Geirw yn Alwen. (e)

Cyn bu vy nghylçed groenen gavyr, (f)
Galed; çwannawg i gelen,
Rhym gorug yn veddw vedd Tren. (g)

Gwedy vy mrodyr o dymmyr Havren,
I am ddwylan Ddwryw:
Gwae vi Dduw, vy mod yn vyw!

(a) Neu, Nyn taur ny ladaur an ran,

(b) Neu, Y mynyd kyt at vo uch

Nyt eidigafaf y duyn vym buch

Yr ysgaun gan rei vy ruch.

(c) Neu, Amhaval ar avaeruy

Yd y Tren yn y Trydonuy

Ac yd aa Turch ym marchauy.

(d) Neu, Am haul ar Eluyden (Elfydden.)

(e) Ll. Du. Geirw am Alwen.

(f) Neu, Cyn bu vyghylchet croenen (groen) gawyr,

(g) Neu, Rum goruc y wedu ved Tren.

Ll. Du. Rym gorug yn feddw fedd brynn.

Me, and *Freuer*, and *Medlan*,
 Whilst there is a battle in every place,
 We are not contented, if there are not slain our shares.

The mountain, if it should be still higher,
 I will not become peevish, but will go to take my cow,
 Though light some may deem my shaggy cloak. (a)

In parallel windings with *Avaerwy*,
 Doth *Tren* glide into the rough *Trydonwy*, (b)
 And also the stream of *Twrc* into *Marçawwy*.

In parallel windings with *Elwydden*,
 Doth *Trydonwy* unite with *Tren*,
 So also flows the *Geirw* into *Alwen*. (c)

Before my covering was made of the hide of the goat
 Of the hardy species ; intent after carnage,
 I have been made drunk with the mead of *Tren*.

After my brothers of the bordering dales of *Havren*, (d)
 I wander the banks of the *Dwyryw*—(e)
 Woe to me, my God, that I am living !

(a) It would be difficult to pretend to explain this stanza.

(b) Uncertain what river ; but *Dyvyrdonwy* is an epithet given sometimes to the *Dee*, expressive of its foamy waves ; and *Trydonwy* gives the same idea ; and perhaps with the same propriety applied to the *Severn*. If the *Severn* is not meant by that appellation, the river now called *Tern* cannot be the *Tren* mentioned here.

(c) The *Alwen*, or the very foamy water, falls into the *Dee* a little above *Corwen*.

(d) The *Severn* ; of which *Havren* is the root, with *Ys* prefixt.

(e) The *Dee*.

Gwedy meirç hywedd, a çoçwedd ddillad,
A phluawr melyn,
Main vy nghoes, nid oes ym dremyn !

Gwartheg Edeyrniawn ni buant gerddenin,
A çan neb nid aethant yn myw (a)
Gorwyniawn, gwr o Uwçnant. (b)

Gwartheg Edeyrniawn ni buant gerddenin,
A çhan neb ni çerddynt,
Yn myw Gorwyniawn, gwr edvynt ! (c)

Edwyn warth gwarthegydd,
Gwerth gwyl a negydd ; (d)
Ar a ddyvo dragwarth a'i deubydd.

Mi a wyddwn à oedd da,
Gwaed am eu gilydd gwrda.

Rhag gwraig Gwrthmwl byddai gwân,
Heddyw byddai ban ei dyfgyr
Hi, gyn na diva ei gwyr. (e)

Tywarçen Ercal ar âr dywal
Wyr, o edwedd Morial ;
A gwedy Rhys mae rhyfonial. (f)

(a) Neu, A chant (cherdd) neb nyd aethant ym buw (byw.)

(b) Neu, Gwyr a uchuunt (q. uehnant.)

(c) Neu, Ym buyf Goruynnyaun gwr Eduyn.

(d) Neu, Gwerth gwyla negydd.

(e) Neu, Rhei gureu gyrthmul bydei guan hediw

Bydai ban y difgyr hi gyva (Ll. Du. gyn na) diva y guyr.

(f) Neu, Tyuarchen ercal ar er (ar) dyual wyr.

O etwed Moryal a guedy Rys maer y fonal.

After the fleek tractable steeds, and garments of ruddy hue,
And the waving yellow plumes,
Slender is my leg, my piercing look is gone!

The kine of *Edeyrnion* (a) never were astray,
And nobody took them away for booty, in the life-time of
Gorwynion, the hero of *Ugnant*. (b)

The kine of *Edeyrnion* never went astray,
And nobody took them for booty,
In the life-time of *Gorwynion*, a man now gone from us!

The reproach is known to the herdsman,
The price is shame and refusal;
On such as come into that disgrace it will befall.

I knew of what was good,
Blood for blood amongst heroes. (c)

For the wife of *Gwrthmwl* (d) there was piercing with spears;
On this day loud would have been the screams
Of her, as on the destruction of her men.

The fod of *Ercal* is on the ashes of fierce
Men, of the progeny of *Morial*; (e)
And after *Rhys* there is great murmuring of woe.

(a) A district near *Bala* in *Meirion*.

(b) A district in the upper part of *Montgomeryshire*.

(c) This stanza seems incomplete.

(d) *Gwrthmwl Wledig*, a prince of the northern *Britons*; who, like *Llywarc*, was driven out of his dominions by the *Saxons*.

(e) A warrior of this name is often mentioned by *Aneurin*; and *Meugant* gives an account of the expedition of *Morial* to *Caer Lwydgoed*, or *Lincoln*; from whence he brought a booty of 1,500 bullocks.

Heledd hwyedig ym gelwir,
O Dduw ! padyw yth roddir (a)
Meirç vy mro, ac eu tir !

Heledd hwyedig a'm cyveirç,
O Dduw ! padyw yth roddir gwrwm feirç,
Cynddylan ar bedwar-deg-meirç.

Neu'r fyllais olygon ar dirion dir
O orfedd Orwynion—
Hir hwyl haul, hwy vy nghovion !

Neu'r fyllais o Ddinlle Vrecon
Freuer werydre ;
Hiraeth am dammorth brodyrdde ! (b)

Llâs vy mrodyr ar unwaith,
Cynan, Cynddylan, Cynwraith, (c)
Yn amwyn Tren, trev ddifaith.

Ni fangai wehelyth ar nyth Cynddylan,
Ni theçai droedvedd fyth,
Ni vagas ei vam vab llyth.

Brodyr ambwyad ni vall,
A dyvynt val gwyail coll : (f)
O un i un edynt oll.

(a) Neu, O Duw padiv yth rodîr.

(b) Yma canlyn y darn pennill hwn.

Marçawg o Gaer Adnau

Nid oedd hwyr a gwynion

Gwr o Sanneir.

(c) Neu, Cynvreith.

(f) Neu, A dyuynt val guyall coll.

Heledd (a) henceforth shall I be called,
O my God! why is it that to thee is given
The steeds of my country, and their land?

Heledd henceforth shall I be greeted,
O my God! why is it that to thee is given the murky harness
Of *Cynddylan* on forty horses?

Have not my eyes gazed on a pleasant land,
From the conspicuous seat of *Gorwynion*? (b)
Long is the course of the sun, longer my remembrances!

Have not I gazed from the high-placed city of *Wrecon* (c)
On the verdant vale of *Freuer*,
With grief for the destruction of my social friends!

Slain were my brethren all at once,
Cynan, *Cynddylan*, and *Cynvraith*,
In defending *Tren*, a town laid waste!

No tribe dared to intrude on the abode of *Cynddylan*,
He would never retreat the length of a foot;
His mother nursed no weakling son.

Brethren I have had, who were free from evil,
Who grew up like hazel saplings:—
One by one they are all departed!

(a) *Heledd* implies a brine, or salt pit; and it is also the name of several places; and there were women of this name; one of the daughters of *Cyndrwyn* was so called.

(b) The seat, or *Gorsedd*, of *Gorwynion*, the court of justice of *Gorwynion*. The Britons held their courts on an eminence in the open air; and anciently within a circle of stones.

(c) The *Uriconium* of the Romans, now *Wroxeter* in *Shropshire*. Here was lately found an inscription on the tomb of an officer of the *Legio vices. victrix*. The *Caer Wrygion* in the catalogues of *Bishop Usher* and *Dr. T. Williams*, seems to have been the same; and it is probable that the *Caer Gorgorn* in the *Triades*, and the *Caer Guirigion* of *Nennius* were also the same.

Brodyr ambwyad a ddug Duw rhagov ;
 Vy anfawd ai gorug ;
 Ni obrynynt faw er fug ! (a)

Teneu awel, tew ledcynt,
 Peraidd y rhyçau, ni pharad a'u goreu ; (b)
 Ar a vu nad ydynt ! (c)

As clywo a Duw a dyn,
 As clywo ieuanc a hyn ;
 Mevyl barvau maddeu hedyn, (d)

Yn myw ehedyn ehediai, (e)
 Dillad yn araws gwaed vai,
 Ar glas verau nav nwyvai.

Rhyveddav dinclair nad yw, (f)
 Yn ol eilydd celwydd clyw,
 Yn ngwall Twrc tòri cnau cnyw.

Ni vu niwl ai mwg, (g)
 Ai cedwyr yn cyvamwg ;
 Yn ngweirglawdd aer yffydd ddrwg,

(a) Neu, Ny o brynynt ffaw er ffug.

(b) Neu, Ny pharat ae goreu.

(c) Neu, Ara vu nat ydynt.

(d) Neu, Madeu hed yn.

(e) Neu, Ym byw ehedyn ehedyei.

(f) Neu, Dincleir nadiv.

(g) Neu, Ny vu nuil ae mwg.

Brethren I have had whom God hath taken from me ;
 My misfortune was the cause—
 They would not purchase fame through deceit !

Thin is the gale, thickly fly tales of misery ;
 Sweet are those ridges, but those that made them do not remain ;
 Those who have been, woe to me that now they are not !

When God separates from man,
 When the young separates from the old,
 Disgrace of beards (a) forgive to the flyer.

Whilst he lives the winged animal will fly ;
 Garments in waiting for the bloody field,
 And the blue blades, had the vigorous chief.

I wonder that he is not the lowest rambling minstrel,
 After being a musician of palpable lies—
 When in want *Twrc* cracks the earth-nuts.

What has not been mist will go in smoke ;
 Warriors will repair to give mutual defence ;
 In a meadow a slaughter is bad.

(a) *Mevyl baryv*, or disgrace of the beard, was a heinous crime, but of what nature has not been expressly defined : It seems to imply cuckoldom. There were three crimes, for which the *Welsh Laws* impowered a husband to bestow a limited personal castigation on his wife ; and one was—*Am unaw mevyl ar ei varyv* ; or, for wishing disgrace on his beard.

Endewais o weirglawdd aer ysgwyd; (a)
 Digyvyng dinas i gedyrn— (b)
 Goreu gwr Garanmael.

Caranmael cymmwy arnad,
 Alwen dy ystle o gâd:
 Gnawd mân ar rân cynniviad.

Cynniv oedd ognaw llaw hael, (c)
 Mab Cynddylan, clod avel;
 L yweddwr Cyndrwynin, Caranmael!

Caranmael oedd dihaidd,
 Ac oedd deholedig trev tâd,
 A geiswys Caranmael yn ynad. (d)

Caranmael cymmwyedd ognaw, (e)
 Mab Cynddylan clod arllaw,
 Nid ynad cymmynad o honaw. (f)

Pan wisgai Garanmael gadbais Cynddylan
 A pheryrddiaw ei ònen, (g)
 Ni çafai Franc tanc o'i ben. (h)

(a) Neu, Edeueis y veirglawdd aer ysguyt.

Ll. Du. Edeweis i weirgledd ae ysgwyd.

(b) Neu, Digyvynd dinas y Gedyrn.

(c) Neu, Kynnivoed o gnaf llav hael.

(d) Neu, Oed diheid ac oed diholedig

Trev tat a geissyuys

Karanmael yn gat.

(e) Neu, Cymwed ognaw.

(f) Neu, Nyt ynat kyt mynat ohonau.

(g) Neu, A phyryrdiau y onnen.

(h) Neu, Franc oe ben.

I listened from the meadow to the clattering of shields;
A city is no restraint to the mighty ones—
The best of men was *Caranmael*.

Caranmael, when thou art on all sides prest,
Alwen is thy place of rest from battle—
It is usual for a toiling warrior to have a mark on his brow.

Torment was the grasp of the generous hand
Of the son of *Cynddylan*, that keeps fast hold of fame—
The last man of the line of *Cyndrwyn* is *Caranmael*!

Caranmael was without claim;
And the patrimony was sequestered,
That *Caranmael* attempted to enjoy by being a judge.

Caranmael with the afflicting grasp,
The son of *Cynddylan*, on fame's upper hand,
His stroke was not that of a judge. (a)

When *Caranmael* put on the corset of *Cynddylan*,
And lifted up and shook his ashen spear,
From his mouth the *Frank* (b) would not get the word of peace.

(a) It seems he was a better warrior than a judge.

(b) How is this passage to be cleared up, where he calls the enemy a *Frank*? Did the *Franks* emigrate with the *Saxons*, in such numbers, as to cause the introduction of their name into this island, as a separate body of people?

Amfer y bum i vras vwyd,
Ni ddyrçavwn vy morddwyd
Er gwr à gwynai clav gornwyd. (a)

Brodyr ambwyad innau,
Ni's cwynai glevyd cornwydau :
Un Elvan, Cynddylan dau.

Ni mād wifg briger nyw dirper awr,
O wr yn nirvawr gyvryfedd ;
Nid oedd levawr vy mroder. (b)

Onid rhag angau a'i aelau mawr,
A gloes glās verau,
Ni byddav levawr innau. (c)

Maes Maoddyn neu's cudd rhew,
O ddiva da ei oddew : (d)
Ar vedd Eirinwedd eiry tew !

Tom Elwyddan neu's gwlyç gwlaw ; (e)
Mae Maoddyn y danaw !
Dyn vai Gynon i'w gwynaw. (f)

Pedwar pwn broder a'm bu,
Ac i bob un penteulu ;
Ni wyr Tren berçen iddi. (g)

- (a) Neu, Yr gur a guyneu klav gomuyt.
- (b) Neu, Ny mat uifc briger nyu dirper aur.
Our yn dirvaur gyuryffed
Nyt oed leuaur vymbroder.
- (c) Neu, Ny bydaf leuawr inneu.
- (d) Neu, O diva da y odeu.
- (e) Neu, Tom Eluithan neus gulych glau.
- (f) Neu, Dyn yei Gynon y guynau.
- (g) Neu, Ny uyr Tren berçen y du.

The time when I fared on rich viands,
I lifted not my thigh in contempt
Against a man complaining with the pang of sickness.

Brothers also have I had,
That would not complain if a pestilence even had raged ;
One was *Elvan*, *Cynddylan* was another.

The hair is disgracefully worn, if to cry out
Should a man be given in the utmost heat of conflict ;
My brothers they were no snivellers.

But for death and its fearful afflictions,
And the pang of the blue blades,
I will not be a sniveller neither.

The field of *Maoddyn*, (*a*) is it not with frost overspread,
Since the herds of its cultivator are destroyed—
On the grave of *Eirinwedd*, see the snow lies thick !

The barrow of *Elwyddan*, is it not drench'd with rain ?
There is *Maoddyn* under it !—
A man that *Cynon* (*b*) hath to mourn.

Four brothers of a fruitful stock to me have been,
And each was allotted to be the head of a family—
But *Tren* knows to itself no owner.

(*a*) The portion, most likely, of *Maoddyn*, the brother of *Cynddylan*; as it seems the share of each was called after its owner. So *Dyfryn Meisyr*, and *dyfryn Freuer*, were the shares of the two daughters of *Cyndrwyn*.

(*b*) Probably *Cynon Garwyn*, the son of *Bryçvael Ysgitbrazog*, prince of *Powys*.

Pedwar pwn broder a'm buant
 Ac i bob gorwyv nwyviant :
 Ni wyr Tren, perçen cyngant !

Pedwar pwn terwyn (a) o addwyn vrodyr
 A'm buant o Gyndrwyn :
 Nid oes i Dren berçen mwyn !

Gofgo yngod addoed arnad, (b)
 Nid wyv bylgaint gŷvod ;
 Neu'm gwânt ysgwr o gwr dyvod ? (c)

Gofgo di yngod, a theç ;
 Nid wyd ymadrawdd dibeç : (d)
 Nid gwiw clain yth grain y greç.

Amfer i buant addwyn,
 I cerid merçed Cyndrwyn,
 Heledd, Gwladus, a Gwenddwyn.

Çwiorydd a'm bu diddan ; (e)
 Mi a'u collais oll açlan,
 Freuer, Medwyl, a Medlan !

Çwiorydd a'm bu hevyd,
 Mi a'u collais oll i gyd,
 Gwledyr, Meifyr, a Çeinvryd !

- (a) Neu, Peduar pun tervyn.
 (b) Neu, Gofgo yngod adot arnat.
 (c) Neu, Neum gunant ysgur o gurr dyvot.
 (d) Ll. Du. Nid ymadrawdd dibeç.
 (e) Neu, Chwiorydd am bydiddan.

Four brothers of a fruitful stock to me there were,
 And each of these princely heirs possessed vigour—
 But *Tren* knows no congenial owner!

Four, of a fruitful stock, courageous and comely brothers
 There were to me, the sons of *Cyndrwyn*,—
 There is not to *Tren* the possession of any comfort!

Fly thee hence, the time of fate is upon thee;
 I do not rise with the dawn;
 Shall I not be transfix'd by a shaft from the coming rows?

Fly thee hence and hide thyself;
 Thou art not of a finless conversation—
 It will not avail thee to lye along, thy creeping will make a crash! (a)

At the time they were fair and pleasing,
 Beloved were the daughters of *Cyndrwyn*,
Heledd, *Gwladus*, and *Gwenddwyn*.

Sisters I had who made me happy;
 I have lost them all together,—
Freuer, *Medwyl*, and *Medlan*!

Sisters to me there were besides,
 I have lost them one and all,—
Gwledyr, *Meisyr*, and *Ceinwryd*!

(a) This stanza concludes the Elegy in the *Llyvyr Coeg*, or the *Red Book of Hergest*; but other MSS. have the following additional stanzas.

Llâs Cynddylan, llâs Cynwraith,
Yn amwyn Tren, trev ddifaith—
Gwae vi vawr araws eu llaith !

Gwelais ar lawr Maes Togwy,
Byddinawr, a gawr gymmwy—
Cynddylan oedd cynnorthwy.

Celain a fych o du tân ; (a)
Pan glywyv godwryv godaran,
Llu Llemenig, mab Mahawen.

Arbèinig lleithig llurig
Yn nghyhoedd aer gwyth gwaith-vuddig, (b)
Flam daphar, llaçar Llemenig.

(a) Neu, Celein a fych o dy tan.

(b) Neu, Ynghyhoedd airgwyth gwaith fuddig.

Cynddylan has been slain, *Cynvraith* has been slain,
In defending *Tren*, a town laid waste—
Great is my woe, that I survive their death !

I have seen on the ground of the field of *Togwy*
An embattled host, with the shout of mutual onset—
Cynddylan was the auxiliary support.

A carcase shall parch by the side of the fire,
When I hear the murmur of the thundering din
Of the host of *Llemenig*, (a) the son of *Mahawen*.

A sovereign of a throne, in arms
In the conspicuous rage of slaughter, conquering
See the spreader of the flame, the violent *Llemenig*.

(a) *Llemenig* was, like *Llywars*, one of the three free guests, discontented in the court of
Arthur.

TRIBANAU.

CRIN calav a lliv yn nant;
Cyvnewid Sais a'i ariant,
Digu enaid mam geu-blant.

Y ddeilen à drevyd gwynt,
Gwae hi a'i thynged (a)
Hên hi—eleni y ganed ! (b)

Cyd boed vyçan ys cêlvydd
Ydd adail adar yn ngorwydd;
Cyvoed vydd dâ â dedwydd.

Oer-wlyb mynydd oer-las iâ;
Ymddiried i Dduw ni'th dwylla;
Nid edry hir-bwyll hir-bla.

Baglawg byddin, bagwy ôn;
Hwyaid yn llyn, graenwyn tôn;
Treç na çant cystudd calon (c)

Hir nôs gorddyar morva;
Gnawd tervysg yn nghymmanva;
Ni çyvyd diriaid â da.

(a) Neu, Gwae hi ae thyghet.

(b) Neu, Hen hi elein y ganet.

(c) Neu, Trech na chant cystyt calon.

PROVERBIAL TRIPLETS. (a)

BRITTLE is the reed, there is flood in the ravine;
 Like the commerce of a *Saxon* with his money,
 Void of love is the soul of a step-mother.

The leaf that is hurried by the wind,
 Alas! how perishable its fate—
 It is old—this year only was it born!

Though it be small, yet ingenious
 Is the dwelling of the bird in the skirt of the wood—
 Of equal age will the good and the happy be.

Chill and wet is the mountain, cold and grey is the ice;
 Trust to God, and he will not deceive thee:
 Persevering patience will not leave thee long afflicted.

Intangling is the snare, clustered is the ash;
 The ducks in the pond, white breaks the wave—
 More powerful than a hundred is the affliction of the heart.

The long night clamorous is the sea-shore;
 A tumult is common in a congregation—
 The naughty cannot bear with the good.

(a) It has been said before of similar verses, that the different sentiments in each stanza have no connection with one another, except what may arise from chance; they are classed merely to agree with the metre.

Hir nôs, gorddyar mynydd,
 Goçwiban gwynt uwç blaen gwýdd;
 Ni thwyll drycanian dedwydd.

Marçwyail dryfi a mwyar arni, (a)
 A mwyalç ar ei nyth,
 A çelwyddawg ni theu vyth.

Gwlaw allan gwlyçyd rhedyn,
 Gwyn gro mor, goron ewyn; (b)
 Tecav canwyll pwyll i ddyn.

Gwlaw allan yngan glydwr,
 Melyn eithin, crin evwr—
 Duw Reen, py beraist lyvwr!

Gwlaw allan gwlyçyd vy ngwallt,
 Cwynvânus gwan, diphwys allt,
 Gwelwgan gweilgi, heli hallt.

Gwlaw allan gwlyçyd eigiawn,
 Goçwiban gwynt, uç blaen cawn;
 Gwedy pob camp heb y dawn.

(a) Neu, Marchuyeil dryffi a muydr (mwgan) erni.

(b) Neu, Guyn gro mor goron cuyn.

The long night clamorous is the mountain ;
Blustering is the wind over the tops of trees—
Ill-nature will not deceive the contented mind.

The luxuriant growing thorn will have berries on it ;
And the thrush on her nest,
And the liar will never be silent.

Rain without, the fern are drenched,
White the gravel of the sea, floating is the spray—
Reason is the fairest light for man,

Rain without, loquacious is the shelter,
Yellow is the furze, rotten is the hedge—
Thou creating God, why didst thou give existence to a coward !

Rain without, my hair is drenched,
Full of complaint is the feeble, steep is the cliff ;
Darkly-white is the torrent, the sea is salt.

Rain without, let it drench the ocean,
Blustering is the wind over the reeds—
After every feat still without a genius.

MARWNAD CADWALLAWN, VAB CADVAN,

BRENIN PRYDAIN.

CADWALLAWN cyn noi ddyvod,
 A'i gorug a'n digonod ; (a) pedair priv-gad ar ddeg
 Am briv-deg Prydain, a thri-ugain cyvarvod.

Lluest Cadwallawn ar Gaint,
 Lloegyr ardres ormes arnaint, (b)
 Llaw ddillwng ellwng oed vaint. (c)

Lluest Cadwallawn ar Yddon, (d)
 Avar anwar ei alon, (e)
 Llew llwyddawg ar Saeson. (f)

Lluest Cadwallawn glodrydd,
 Yn ngwarthav Digoll Vynydd,
 Seith-mis, a feith-gad beunydd.

(a) Neu, Ae goruc an divragot.

(b) Neu, Lloegyr ar dres ormes ednaint.
 Neu, Lloegr ardres armes arneint.

(c) Neu, Oed yreint ; neu, Oed ureint ; neu, Oed braint.

(d) Neu, Arydon ; neu, Ar ydon ; neu, Ar y don ; neu, Ar yd don.

(e) Neu, Yn alon.

(f) Neu, Llew lluydauc ar Saeson.

Neu, Llew llwyddawg o'r Saeson.

ELEGY ON CADWALLON, THE SON OF CADVAN,

KING OF BRITAIN. (a)

CADWALLON, since he is come,
 He that formed him did amply satisfy us; he fought fourteen
 Great battles for the most fair *Britain*, and sixty skirmishes.

The army of *Cadwallon* encamped on *Caint*,
 Of *Lloegyr* he was the enthraller, he was their oppressor,
 His hand was open, and honour flowed.

The army of *Cadwallon* encamped on *Yddon*,
 The fierce affliction of his foes,
 A lion prosperous over the *Saxons*.

The army of *Cadwallon*, the illustrious,
 Encamped on the top of the mount of *Digoll*,
 For seven months, and seven skirmishes daily.

(a) *Cadwallon* became king of *North Wales* in 613, and nominally of *Britain* in 633, and reigned till about 646. One of the most memorable events that happened to him in the early part of his life, was his defeat by *Edwyn* king of the *Saxons* of *Deira*; who was brought up with him. In consequence of this he was obliged to fly to *Ireland*; where he remained seven years, according to the following *Triad*.

Tri diwair Deulu Ynys Prydain; Teulu Cadwallawn mab Cadvan, a vuont faith mlynedd yn Ywerddon gyd ag ev; ac yn hŷny o ysbaid, ni ovynasant ddim iawn iddo rhag gorvod arnaddynt ei adaw: A Theulu Gavran mab Aeddan, pan vu y divancoll, a aethant i'r mor dros eu harglwydd: A'r trydydd Teulu Gwenddolau mab Ceidiaw, yn Arderydd, a gynnaliant y vrwydyr bymthegnos a mis wedy lladd eu harglwydd. Sev oedd rivedi Teuluoedd pob un o'r gwyr hŷny un canwr ar ugaint.

Llueſt Cadwallawn ar Havren,
Ac o'r tu draw i Ddygen,
A breiaid yn lloſgi Meigen. (a)

Llueſt Cadwallawn ar Wy,
Maranedd wedi mordwy,
A ddylynad câd cylçwy. (b)

Llueſt Cadwallawn ar Fynnawn Vedwyr,
Rhag milwyr magai dawn;
Dangofai Gynon yno haeru iawn. (c)

Llueſt Cadwallawn ar Dâv,
Ys lluoſawg y gwelav
Cyvrenin vraisg nâv. (d)

Llueſt Cadwallawn ar Dawy, (e)
Lleiddiad adav yn adwy, (f)
Clodrydd ceifydydd cyſtwy.

Llueſt Cadwallawn tra çær
Caew, byddin a çynnwrv taer (g)
Can câd, a thòri can caer.

(a) Neu, Afrieid yn lloſgi Meigen.

(b) Neu, A delinat kat kylçhuy.

(c) Neu, Haery dawn; neu, Haearn daun.

(d) Neu, Cywrennin vre is nav.

(e) Neu, Ar Dafwy; neu, Ar Daſwy.

(f) Neu, Lleiddiad addaf yn adwy.

(g) Neu, (Caew) Byddin a chynnwr caer (taer.)

The army of *Cadwallon* encamped on *Havren*,
 And on the farther side of *Dygen*, (a)
 And the devourers were burning *Meigen*.

The army of *Cadwallon* encamped on the *Wy*, (b)
 The common men, after passing the water,
 Following to the battle of shields.

The army of *Cadwallon* encamped by the well of *Bedwyr*; (c)
 With soldiers virtue is cherished;
 There *Cynon* shewed how to assert the right.

The army of *Cadwallon* encamped on the *Tav*, (d)
 Very numerous may I see
 The sharers in the fame of the potent chief.

The army of *Cadwallon* encamped on *Tawy*; (e)
 He had the hand of slaughter in the breach;
 Spreading was his fame, eagerly he fought the conflict.

The army of *Cadwallon* encamped towards the city
 Of *Caew*, (f) a host that was stubborn in the tumult,
 Of a hundred battles, and the falling of a hundred castles.

(a) Probably this is *Dygen Vreiddin*, near *Welsh Pool*.

(b) The river *Wye*.

(c) In the upper part of *Gwaun Llawg*, *Monmouthshire*.

(d) The river that gives name to *Caerdiff*. Nearly opposite *Llandaff*, on the other side of the *Tav*, there are the ruins of a *British* camp in a place called *Gwaun y Trodau*. The tradition of the neighbourhood is, that the *Saxons* suffered a great defeat there.

(e) The river on which the town of *Swansea* stands.

(f) There is a place called *Caew* in *Caermarthenshire*.

Lluest Cadwallawn ar Gowyn; (a)

Llaw lluddedig ar awyn; (b)

Gwyr Lloegyr lluosawg eu cwyn.

Lluest Cadwallawn heno,

Trathir yn nhymmyr Penvro; (c)

Am nawdd vawr anhawdd i fo.

Lluest Gadwallawn ar Deivi,

Cymmysgai waed â heli; (d)

Angerdd Gwynedd gwynygai. (e)

Lluest Cadwallawn ar Dyfyrdd Avon, (f)

Gwnaeth eryron yn llawn; (g)

Gwedy trin dywyneu dawn. (h)

Lluest Gadwallawn vy mrawd,

Yn ngwerthevin Bro Dunawd,

Ei vâr anwar yn fofawd. (i)

Lluest Cadwallawn ar Veinin, (k)

Llew lluosawg ei werin,

Twrww mawr traças i orddin. (l)

(a) Neu, Ar gowyn (gyuyn.)

(b) Neu, Llaw lludedig ar auyr (arawyn.)

(c) Neu, Trathir yn tymyn (tymyr) Penvro.

(d) Neu, Cymmysgi uaet a heli.

(e) Neu, Angerdd Gwynedd Gwy ny gei (guynigei.)

(f) Neu, Ar Dyfyrdd (dyfyrd) Avon.

(g) Neu, Gwnaeth erfion yn llawn.

(h) Neu, Guedi trin dywyneu (dyfineu) dawn.

(i) Neu, Y var anuar yn ffoffaut.

(k) Neu, Ar Feirin (veirin.)

(l) Neu, Twrww mawr tra chas Forddin.

Neu, Turuf maur trochas y ordin.

The army of *Cadwallon* encamped on the *Cowyn*; (a)
 There the hand was weary on the rein;
 The men of *Lloegyr* abounded with complaints of woe.

The encampment of *Cadwallon* is this night
 In the extremity of the watery region of *Penvro*, (b)
 For refuge to retreat where the difficulty was great.

The encampment of *Cadwallon* on the *Teivi*, (c)
 The blood mixed with the briny wave;
 There the fury of *Gwynedd* (d) violently raged.

The army of *Cadwallon* encamped on the *Dyfyrdd River*, (e)
 He made the eagles full;
 After the conflict virtue was disgraced.

The encampment of *Cadwallon*, my brother,
 In the upper part of the country of *Dunod*, (f)
 His wrath was violent in wielding the blade.

The army of *Cadwallon* encamped on *Meinin*, (g)
 The lion with the numerous host,
 Great the tumult bringing affliction on the borders.

(a) A river dividing the counties of *Pembroke* and *Caermarthen*.

(b) The present *Pembrokeshire*; that is, the *Land's End*.

(c) The *Teivi* falls into the sea at the town of *Cardigan*.

(d) *North Wales*, exclusive of *Powys*.

(e) Probably a mistake for the *Dyvi River*, between the counties of *Ceredigion* and *Meirionnydd*.

(f) *Bro Dunawd*, or *Cantrev Dunodig*, a district comprehending the sea-coast of *Meirion*, and part of *Caernarvonshire*.

(g) Perhaps where the abbey of *Maenen* stood, near *Llanrwst*.

O gyfful estrawn, ac anghyviawn venaic,
 Dillydd dwvyr o fynnawn:
 Trig trym-ddydd am Gadwallawn! (a)

Gwisgwys coed cain dudded hâv;
 Dybryfid gwyth wrth dynged— (b)
 Cyvarwyddom ni am Elved. (c)

(a) Neu, Tri (tryc) thrymddydd am Gadwallawn.

(b) Neu, Dy bryffit guych wrth dyghet.

Neu, Dybrys o fyfid gwyth wrth dynged.

(c) Neu, Cyfarfyddom ni a Melfed.

From the plotting of strangers, and unjust monks,
 As the water flows from the fountain—
 Sorrowful will be our lingering day for *Cadwallon*! (a)

The trees have put on the gay covering of summer;
 Let the wrath of slaughter hasten quickly, led by fate,
 Let us be guided onward to the plain of *Elved*!

(a) When *Cadwallon* returned from *Ireland*, to retrieve his honour, he directed his forces a second time against *Edwyn*, whom he slew at a place called *Meigen*. In this battle the men of *Powys* greatly signalized themselves; and in return *Cadwallon* granted them fourteen peculiar privileges, which are enumerated by the celebrated *Cynddelw*, in a poem written in 1160, which concludes thus:

Gwyr Powys pobyl disgwen,
 Câd orllawes orllawen:
 Pedair cynneddyv, cadw cadyr urdden,
 Ar ddeg erddygant o Veigen.

The *Powysians*, a renowned people,
 May exult of their prowess in the conflict:
 Four famed privileges, honourably confirmed,
 And ten besides they acquired from *Meigen*.

CANU LLYWARÇ HËN,

P'W HENAINT A'I VEIBION.

CYN bum cain vaglawg, bum cyfes eiriawg, (a)
Ceinvygir ni eres—

Gwyr Argoed eirioed a'm porthes!

Cyn bum cain vaglawg bum hy,
A'm cynnwyfid yn nghyvyrddy
Powys, paradwys Cymry.

Cyn bum cain vaglawg bum eirian,
Oedd cynwayw vy mhar, (b)
Oedd cynnwyv cevyn-grwm; wyv trwm, wyv truan!

Baglan bren, neud cynhauav, (c)
Rhudd rhedyn, melyn calav?—
Neu'r digerais a garav!

Baglan bren, neud gauav hÿn,
Yd vydd llavar gwyr ar lÿn (d)
Neud diannerç vy erçwyn! (e)

Baglan bren, neud gwanwyn
Rhydd côgau, goleu ewyn? (f)
Wyv digariad gan vorwyn!

(a) Neu, Bun (bwn) cyffes eiryauc.

(b) Neu, Oed kymueu vym par.

(c) Neu, Neut kyn trayaf.

(d) Neu, Ytuyd (ydwyd) llavar guyr ar lÿn.

(e) Neu, Neut diannerch vy euryu.

(f) Neu, Rud cogeu goleu euyn.

ELEGY OF LLYWARÇ HEN,

ON OLD AGE, AND THE LOSS OF HIS SONS.

BEFORE I appeared with crutches, I was eloquent in my complaint,
 It will be extolled, what is not wonderful—
 The men of *Argoed* (a) have ever supported me!

Before I appeared with crutches I was bold,
 I was admitted into the congress house
 Of *Powys*, the paradise of the *Cymry*. (b)

Before I appeared on crutches I have been comely,
 The foremost of the spears was my lance,
 My round back was first in vigour—I am heavy; I am wretched!

My wooden crook, is it not the time of harvest,
 When the fern is brown, the reeds are yellow?—
 Have I not once disliked what now I love!

My wooden crook, is not this winter,
 When men are noisy over the beverage?
 Is not my bedside void of greeting visits!

My wooden crook, is it not the spring,
 When the cuckoos are at liberty, when the foam is I right?
 I am destitute of a maiden's love!

(a) *Argoed* implies *on*, or *above the wood*. It has been before observed that this seems to have been the name of the patrimony of *Llywarç*, bordering on the forest of *Celyddon*. It is more probable to suppose that the Bard alludes to that country, than that *Argoed* should be considered here as an epithet for *Powys*; as the name does not apply to the description of the latter,

(b) The *Welsh*.

Baglan bren, neud cyntevin,
Neud rhudd rhyç, neud cryç egin?
Edlid ym edryç yth ylvín! (a)

Baglan bren, gangen voddawg
Cynnelyç hên hiraethawg: (b)
Llywarç leverydd nodawg! (c)

Baglan bren, gangen galed,
A'm cynnwys: Duw difred! (d)
Elwir pren cywir cynnired.

Baglan bren, bydd ystywell,
A'm cynnelyç a vo gwell:
Neud wyv Llywarç lawer pell? (e)

(a) *Ll. Coç.* Etryt ym edrych yth linin.

Neu, Edryd i'm edrych ith ylfín.

Ll. Du. Edlid yn edryd ith ylfín.

(b) Neu, Cynhellych hen hiraethauc.

(c) Neu, Lleveryd vodauc.

(d) Neu, Am cynhellych Duw diffred.

(e) *Ll. Coç.* Neut uyt Lyuarch lawer gwell.

Neu, Neut uyd hyttrach lawer pell.

Ll. Du. Neud wyt Llywarch llawer pell.

My wooden crook, is it not the beginning of summer, (a)
 Are not the furrows brown, doth not the young corn begin to ruffle.—
 My passions rise when I look at thy beak !

My wooden crook, be thou a contented branch
 To support a mourning old man—
Llywarç accustomed much to talk !

My wooden crook, thou hardy branch,
 Bear with me—God grant !
 Thou shalt be called a wood whose wanderings are just.

My wooden crook, be thou steady,
 So that thou mayest support me the better—
 Am not I *Llywarç*, much more compact ?

(a) *Cyntevin*, or the first appearance of summer, is *May-Day*; and in that sense it is used in the Welsh Laws. At that time the vegetation expanding luxuriantly the prospect of the harvest season, there used to be in old times many ceremonies of rejoicing on the occasion; but the principal one was the bonfire. The first day of *November* was considered as the conclusion of the summer; and this was celebrated in the same manner with bonfires, accompanied with ceremonies suitable to the event; and some parts of *Wales* still retain these customs. *Ireland* retains similar ones; and the fire that is made at these seasons, is called *Beal Taine* in the *Irish* language; and some antiquaries of that country, in establishing the eras of the different colonies that planted the island, have been happy enough to adduce as an argument for their *Phœnician* origin this term of *Beal Taine*.

Baal was the great deity of the *Phœnicians*; and he was one, by all accounts, that exceedingly delighted in seeing his votaries consign themselves with fortitude to fiery ordeals peculiar to his own taste. Now according to the authorities of the before mentioned antiquaries, there are various customs in their country that preserve the memory of *Baal*; and even his very name joined to *Taine*, or fire, his own element, in the term *Beal Taine*; or, (according to their authority) the *Fire of Baal*.

If the above elucidation of *Beal Taine* had not been so clear, the *Welsh* words *Bâl Dân*, and *Tân Bâl*, would probably have been of some weight: The meaning of *Tân*, like the *Irish Taine*, is fire, and *Bâl* is simply a projecting, springing out, or expanding; and when applied to vegetation, it means a budding or shooting out leaves and blossoms, the same as *Balant*, of which it is the root; and it is also the root of *Bala*; and of *Blwydd*, *Blwyddyn*, and *Blynedd*, a year, or the circle of vegetation. So the signification of *Bâl Dân*, or *Tân Bâl*, would be, *the rejoicing fire for the vegetation, or for the crop of the year*.

Yn cymmwedd y mae henaint â mi,
O'm gwallt i'm daint,
A'r cloyn à gerynt yr ieuaint. (a)

Dyrgweny gwynt, (b) gwyn gne godre gwýdd,
Dewr hydd, diwlydd bre; (c)
Eiddil hên, hwyr yd re. (d)

Y ddeilen hon neu's cynnired gwynt?
Gwae hi o'i thynged—
Hi hên—eleni y ganed!

A gerais er yn wâs ys fy gâs gènyv,
Merç eftrawn, a març glâs:
Neud nad mi eu cyvaddas! (e)

Vy mhedwar priv-gâs erymoed, (f)
Ymgyvarvydynt yn unoed, (g)
Pâs, a henaint, haint, a hoed.

(a) *Ll. Arall.* Y mae henaint yn cymued a mi

Om gwallt ym danned

Ar cloyn a gerynt y gwagedd.

Ll. Du. Ar cloyn a gerynt yr ieuainc.

Ll. Coç. Ar cloyn a gar yr ieuaint (ieueinc)

(b) Neu, Dyr guenn (dyr gweny) guynt.

(c) Neu, Deurhyd diulyd bre (Dewr hyd ddiwlydd bre)

(d) Neu, Huyr ydyre (hwys y dyre)

(e) *Ll. Du.* Y sy (yfydd) gennyf yn gâs

A gereis er yn was.

Neu, Deubeth a gereis er yn was

Merch i eftron a march glas

A heddyw nid ynt gyfaddas.

(f) *Ll. Du.* Fy (ym) pedwar prifgas erioed.

(g) Neu, Yn gyvarvydynt yn unoet.

Neu, Pan gyfarfyddynt unoed.

Surely old age is sporting with me,
From my hair to my teeth,
And that glancing look, once so loved by fair young ones!

The wind grinningly blusters out, white is the skirt of the wood,
Lively is the stag, there is no moisture on the hill;
Feeble is the aged, slowly doth he move.

This leaf, is it not blown about by the wind?
Woe to it of its fate!
It is old—in this year only was it born!

What I loved when I was a youth are hateful to me now;
The stranger's daughter, and the grey steed:
Am not I for them unmeet?

The four most hateful things to me through life,
They have met together with one accord,
The cough, old age, sickness, and grief.

Wyv hên, wyv unig, wyv anelwig oer,
Gwedy gwely ceinvyg;
Wyv truan, wyv tridyblyg!

Wyv tridyblyg hên, wyv anwadal drud,
Wyv ehud, wyv anwar:
Y fawl a'm caroedd ni'm câr!

Ni'm câr rhianedd, ni'm cynnired neb,
Ni allav ddarymred—
Wi! o angau, na'm dygred!

Ni'm dygred na hun, na hoen;
Gwedy y lleas Llawr a Gwên, (a)
Wyv anwar abar, wyv hên!

Truan o dynged a dyngwyd (b)
I Lywarç, ar y nos y ganed: (c)
Hir gniv heb esgor lludded!

Na wisg wedy cwyn; na vid vrwyn dy vryd:
Llem awel, a çwerw gwanwyn—(d)
Na'm cyhudd vy mam (e)—mab yt wyv!

(a) Neu, Guedy lleas (gwedy y llas) Llawr a Gwen.

(b) Neu, Truan o dyngwy a ddygeydd.

Ll. Du. Truan o dynged a ddygwydd i Llywarch.

(c) Neu, I Llywarch er y nos y ganed.

(d) Neu, Llem awel a cherw gwenebyn.

(e) Neu, Amgyhyd (am gyhydd) fy mam.

I am old, I am alone, I am decrepid and cold,
After the sumptuous bed of honour;
I am wretched, I am triply bent!

I am triply bent and old, I am fickly bold,
I am rash, I am outrageous:
Those that loved me once, now love me not!

Young virgins love me not, I am resorted to by none,
I cannot move myself along—
Ah! death, why will he not befriend me!

I am befriended by neither sleep, nor gladness;
Since the slaughter of *Llawr* and *Gwên*, (a)
I am outrageous and loathsome, I am old!

Wretched the fate that was fated
For *Llywarç*, on the night he was born:
Long pains, without being delivered of his load of trouble! (b)

Array not thyself after thy wailing; let not thy mind be vexed:
Sharp is the gale, and bleak is the spring!—
Accuse me not, my mother—I am thy son!

(a) Two sons of *Llywarç*.

(b) There is a stanza in the latter part of this Elegy that varies but a very little from this;
and perhaps one was brought in by mistake, at some period or other, from memory.

Neud adwen ar vy ngwên, (a)
 Yn hanvod cun achen, (b)
 Tri gwyddorig elwig awen? (c)

Llym vy mhâr, llaçar yn ngryd; (d)
 Armaav i wyliaw rhyd: (e)
 Cynnydd anghwyv Duw gennyd! (f)

O diengyd a'th wylwyv, (g)
 O'th ryleddir a'th gwynwyv:
 Na çoll wyneb gwyr argnwyv. (h)

Ni çollav dy wyneb, trin wose ber, (i)
 Pan wisg glew yr ystre; (k)
 Porthav gniv, cyn mudav lle. (l)

Rhedegawg tôn ar hyd traeth;
 Eçadav tòrid arvaeth câd acdo, (m)
 Gnawd fo ar fraeth.

(a) Neu, Neut atuen ar uy auen.

(b) Neu, Ynghanfiod cun a chen.

(c) Neu, Tri gwydd orig elwig awen (wen)

Ll. Du. Trigwyddorig elwid wen (awen)

(d) Neu, Llachar y gryd.

(e) Neu, Arnaf (armaif) i uylaw (wylyaw) ryt

(f) *Ll. Coç.* Rhydd cynnydd anghyf Duw gennyd.

Neu, Kynnydd cyn nid anghwyf Duw gennyt

Neu, Ynnyt anghyf; neu, cyn ni ddiangwyf.

Neu, Cyn nid anghwyf; neu, Cynni ddiangwyf.

Ll. Du. Cynnydd anghyf Duu genhyd.

(g) Neu, O diegyd ath ueluyf.

(h) Neu, Gwyr argnif; neu, gwyr ar gnif.

(i) *Ll. Du.* Ni chollafdy trin woseb er (wr)

(k) Neu, Penwisg glew yr ystre.

(l) Neu, Porthaf gnif kyn mudef (mydif) lle (le)

(m) Neu, Echadef torrit arvaeth (kat ac ado) cad (acddo.)

Do I not recognize by my sinile,
My descent, fway and kindred;
Three themes of the harmonious muse?

Sharp is my spear, furious in the onset; (a)
I will prepare to watch on the ford:
Support against falling may God grant me!

If thou shouldest run away I shall be to weep for thee;
If thou shouldest be slain I shall mourn thee:
Lose not the countenance of the men of conflict.

I will not lose thy countenance, prone to warfare,
From the time that the hero puts on the harness of his steed;
I will bear the pang ere I quit the spot.

Gliding is the wave along the beach;
I perceive that the design of that battle will be frustrated;
It is usual for the loquacious to run away.

(a) It was a maxim with the bards to admit nothing but truth into their compositions, which may be an excuse for what he says of himself: He is imitated by many—*Gwalçmai* is one:

Llaçar vy nghleddyv, lluç ydd ardwy glew,
Llewyçedig aur ar vy nghylçwy:
Cyvun westlawg dyvyr dydd neud gavwy
Cathyl o ar adar, awdyl offymwy.
Gorvynig vy mhwyll yn mhell amgant
Heddyw wrth athreiddiaw tir tu Evyrnwy,
Gorwyn blaen avall blodau vagwy,
Balç caen coed, bryd pawb parth yd garwy.

Vehement is my sword, like the lightning's glance to protect the brave,
Brightly glitters the gold on my round shield:
The day I am soothed, when the murmuring waters harmonize
With a hymn from the birds, stored with sweet music.

My passions inflamed with longing, wander far
This day, whilst roving through the vale to the banks of *Evyrnwy*:
Brightly glare the branches of the apple-trees clustered with blossoms;
The woods display their proud robes; all look pleased towards those they love.

Yfid ym a lewarwyv,
Briwaw pelydyr parth y bwyv ; (a)
Ni lewarav na fowyv. (b)

Meddal mignedd, caled rhiw, (c)
Rhag carn cawn tâl glan a vriw ; (d)
Eddewid ni wneler nid gwiw. (e)

Gwasgarawd naint am glawdd caer, (f)
A minnau a rinaäv (g)
Ysgwyd bryd briw cyn teçav.

Y corn a'th roddes di Urien,
A'r arwest aur am ei ên,
Çwyth ynddo o'th daw angen.

Er ergryd angau rhag angwyr Lloegyr, (h)
Ni lygrav vy mawredd,
Ni ddyçanav rianedd ! (i)

(a) Neu, Briau pelydr parth y bwyf.

(b) Neu, Ny lafaraf na phowyf.

(c) Neu, Medal mi ened (miced) calet rhiw.

(d) Neu, Rac carn caun tal glan avriw.

(e) Neu, Edewit ny weether (ny wnel) nytiw (nid yw)

Neu, Eddewid ny wellaer nyd iw.

(f) Neu, Guas karaut (gwasgarawft) neint am glawd caer.

(g) Neu, A minneu armaif ys gwyd (yfguyt)

(h) Ll. Coç. Yr ergryt aghen rac aghywyr Lloegr.

Neu, Eregryt angen rhag anghenwyr (anhepcyr) Lloegr.

(i) Neu, Ni ddyhunaf rianedd

What there is concerning me I speak of;
 There is the breaking of spears about the place where I am;
 I will not say but that I may retreat.

Soft is the bog, the cliff is hard,
 With the hoof we shall have the edge of the bank broken;
 A promise not fulfilled is none at all.

As the stream divides round the castle-wall,
 I also will prognosticate
 A shield with a fractured front, ere I run away.

The horn given to thee by *Urien*, (a)
 With the wreath of gold round its rim,
 Blow in it if thou art in danger. (b)

For the terrour of death from the base men of *Lloegyr*,
 I will not defile my honour,
 I will not lampoon the young virgins.

(a) Prince of *Reged*, and the cousin-german of *Llywarç*.

(b) The horn was esteemed one of the most precious articles possessed by a warrior; it served to give the signal for war, and to circulate the chearful mead:

Dywallaw di'r Corn argynvelyn;
 Anrhydeddus veddw o vedd gorewyn—
 Hirlas buelin, braint ugel hen ariant,
 Ai gortho nid gorthenau:
 A dyddwg i Dudur, eryr aerau,
 Gwirawd gyffevin o'r gwin gwinau.

Pour out the horn with the glittering yellow top,
 Honourably drunk with frothy sparkling mead—
 The *Hirlas* of the Buffalo, highly enriched with ancient silver,
 And its cover, all pleasing to the lip:
 And bear to Tudur, eagle of conflicts,
 Some choice beverage of the deeply-blushing wine.

Owain Cyueiliawg, Prince of Powys

Tra vum i yn oed y gwâs draw,
A wifg, o aur ei ottoyw, (a)
Byddai re y rhuthrwn y wayw.

Diheu diwair dy waes, (b)
Ti yn vyw a'th dyft rhyllâs:
Ni bu eiddil hen yn wâs.

Gwên wrth Lawen ydd wylwys neithwyr, (c)
Arthur ni theças: (d)
Aer a drawdd ar glawdd gorlas, (e)

Gwên wrth, Lawen ydd wylwys neithwyr,
A'r ysgwyd ar ei ysgwydd; (f)
A çan bu mab ym bu hywydd.

Gwên wrth Lawen ydd wylis (g)
Neithwyr, a'r ysgwyd ar ygnis; (h)
Can bu mab i mi ni ddiengis. (i)

Gwên gygydd, goçawr vy mryd, (k)
I y lâr ys mawr casnar:
Neud câr a'th levawr! (l)

(a) Neu, A wifc o eur y ottew.

(b) Neu, Diheu diweir dy was (waes) di yn fyw.

Ll. Du. Diau dywir dy was.

(c) Neu, Gwen, wrth lawen yd weles.

(d) Neu, A thuc ny techas (thechas)

(e) Neu, Aer (oer) adraud (a drawd) ar glawd (arglawdd) Gorlas.

(f) Neu, Ar ysguyt ar y ysguyd.

Ll. Du. Aryfg ar ygnis (ysgwydd)

(g) Neu, Gwen wrth lawen yd wylwys.

(h) Neu, Ar ysgwyd ar y gwys.

(i) Neu, A chan bu mab im (imi) ny ddiengys (ddiengeis).

(k) Neu, Gwen gygyd (gwgydd) gochawn (g_ochawch) vy mryt.

(l) Neu, Nyt car ath lavawr (laddawr)

Whilst I was of the age of yonder youth,
That wears the golden spurs,
It was with velocity I pushed the spear.

Truly, thy young man is faithful,
Thou art alive, and thy witness is slain——
The old man that is now feeble was not so in his youth.

Gwên, by the *Llawen*, (a) watched last night—
Arthur did not retreat—
He darted through the slaughter on the green embankment.

Gwên, by the *Llawen*, watched last night, (b)
With the shield on his shoulder;
And as he was my son, he shewed himself bold.

Gwên, by the *Llawen* did he watch
Last night, with the shield uplifted;
As he was my son he did not retreat.

Gwên with the lowring look, irresolute is my mind,
Thy death greatly provokes my wrath—
Will not thy kindred mourn thee!

(a) A river, uncertain where; but perhaps the *Lune*, on which stands the present town of *Lancaster*.

(b) A similar description, by a bard of the twelfth century, has so much beauty as to need no apology for inserting it here—

Gorwyliais nôs yn aċadw fîn
Gorloes rydau dwvyr Dygen Vreiddin;
Gorlas gwellt didryv; dwvyr, neud iefin,
Gwylain yn gware ar wely lliant,
Lleithrion eu pluawr, pleidiau eddrin.

I watched through the night with care, to guard the bounds,
Where the pellucid waters plaintively murmur in the fords of *Breiddin*;
The grass untrodden wears now a brighter green; how fair the stream,
And sea-mews playful on their wavy beds,
With polished plumage, gliding at their ease in love-united groupes.

GWALŴMAI AB MEILIR.

Gwên, vorddwyd tyllvra, (a) a wylas neithwyr
Yn ngoror rhyd Vorlas;
A çan bu mab ym ni theças.

Gwên gwyddwn dy eiffillyd, (b)
Rhythr eryr yn ebyr oeddyd—
Betwn ddedwydd diangyd! (c)

Tòn tyrvid, toïd ervid, (d)
Pan ânt cynrain yn ngovid; (e)
Gwên, gwae ry hên o'th edlid!

Ton tyrvid, toïd aças, (f)
Pan ânt cyvrain yn ngnes: (g)
Gwên, gwae ry hên ryth-golles!

Oedd gwr vy mab, oedd ddyfgywen hawl; (h)
Ac oedd nai i Urien;
Ar ryd Vorlas y llâs Gwên!

Prenial dywal gâl yfgwn, (i)
Gorug ar Loegyr lu cyngwrn: (k)
Bedd Gwên vab Llywarç Hên hwn! (l)

(a) Neu, Gwen vordwyd tyllvras.

(b) Neu, Gwen guydun (gwydn) dy eiffillut (eiffillydd.)

(c) Neu, Belun (Pi tawn) dedwyd dianghut.

(d) Neu, Ton tyrfid coed erfid.

(e) Neu, Pan aut (nawd) cyvrein ygovid (y gofid, neu, yn ofid).

(f) Neu, Ton tyrfid caed aches.

(g) Neu, Pan aut (nawd) kyvrin ygnes (y gnes.)

(h) Neu, Oed gwr vy mab oedifgwen haul (oedd is gwen haul.)

(i) Neu, Prennyal dywal gal yfcyn.

(k) Neu, Goruc ar Loegr lu (llu) Kyndrwyn.

(l) Neu, Yw hwn.

Gwén, with the brawny thigh, did watch last night
On the border of the ford of *Morlas*; (a)
And as he was my son he did not retreat.

Gwén, I knew well thy inherent disposition,
In the assault like the eagle at the fall of rivers thou wert— (b)
If I were fortunate thou wouldest have escaped!

Let the face of the ground be turned up, let the assailants be covered,
When chiefs repair to the toil of war:
Gwén, woe to him that is over old, for thee he is indignant!

Let the face of the ground be turned up, and the plain be covered,
When the opposing spears are lifted up—
Gwén, woe to him that is over old, that he should have lost thee!

My son was a man, splendid was his fame;
And he was the nephew of *Urien*:
On the ford of *Morlas*, *Gwén* was slain!

The shrine of the fierce overbearing foe,
That vanquished the circularly-compact army of *Lloegyr*:
The grave of *Gwén* the son of old *Llywarç* is this!

(a) There are several rivers of this name. One rises in *Denbyspire*, and falls into the *Ceiriarog* near *Gbirk Castle*: But the *Morlas* mentioned here, most likely, was a river in, or contiguous to *Llywarç's* own principality, west of the forest of *Celyddon*, somewhere in the neighbourhood of *Lancaster*. The name may possibly still remain there; for the ancient *British* names of rivers are surprisingly retained in those parts, where the language has been lost for many ages; indeed most of the rivers of *Cumberland*, and adjacent parts, have kept the old names.

(b) Allusions to the strength, and fierceness of the eagle, are very common in the works of the ancients. They generally represent him stationed at the mouths of rivers, or inlets, watching his prey; hence it must be understood, that they mean most commonly that sort called the osprey, or sea eagle.

Teg yd gân yr aderyn ar berwydd bren,
 Uç ben Gwên ; cyn ei olo dan dywarç ;
 Briwai galç Llywarç Hên !

Pedwar-meib arugaint a'm bu,
 Eurdorçawg, tywyfawg llu ;
 Oedd Gwên goreu o naddu !

Pedwar-meib arugaint a'm bwyad,
 Eurdorçawg, tywyfawg câd :
 Oedd Gwên goreu mab o'i dâd !

Pedwar-meib arugaint a'm buÿn (a)
 Eurdorçawg tywyfawg unbyn ;
 Wrth Wên gweisionain oeddyn'. (b)

Pedwar-meib arugaint yn nghenvaint Llywarç, (c)
 O wyr glew galwythaint,
 Rhull eu dyvod, clod tramaint. (d)

Pedwar-meib arugaint o veithiaint vy nghnawd, (e)
 Drwy vy nhavawd lleddyfaint : (f)
 Da dyvod vy nghod colledaint. (g)

(a) Neu, Pedwar mab ar hugaint am bwyn.

(b) Neu, Y wrth Wen gweiffyon ein oeddyn.

(c) Neu, Yn cemieint Llywarch.

(d) Neu, Twll eu dyvot clod trameint.

Ll. Du. Tulleu dyfod clod tra meint.

(e) Neu, A veithyant ; neu, a weithieynt (*Ll. Du.* A neitheint.)

(f) Neu, Lledoffeint ; neu, lleddeffeint.

(g) Da dyvot uygeot colledeint (colleddeint.)

Sweetly sang the birds on the fragrant blossomed apple tree,
Over the head of *Gwên*, before he was covered over with sod.
He used to fracture the armour of old *Llywarç*!

Four and twenty sons I have had,
Wearing the golden chain, leaders of armies: (a)
Gwên was the best of them!

Four and twenty sons there were to me,
Wearing the golden chain, leaders of battle:
Gwên was the best son of his father!

Four and twenty sons to me have been,
Wearing the golden chain, and leading princes;
Compared with *Gwên*, they were but striplings.

Four and twenty sons in the family of *Llywarç*,
Men that were valiant opposers of the foe,
Liberal was the gift attended with boundless fame.

Four and twenty sons, the offspring of my body;
By the means of my tongue they were slain:
Justly come is my budget of misfortunes!

(a) The *Eurdorçogion*, or wearers of the golden chain, have been already mentioned; but *Aneurin* may be quoted once more:

Tri-wyr a thriügaint a thriçant eurdorçawd,
O'r fawl yd grysfiant u^g gormant wirawd;
Ni ddiengai, namyn tri o wrhydri fofawd:
Dau gadci Aeron, a Cynon daerawd,
A minnau o'm gwaedfreu, gwerth vy ngwen-wawd!

Three, three score, and three hundred heroes wearing the golden chain,
There were of those that armed themselves after too much beverage,
There escaped only three through the valorous use of swords:
The two dogs of war from *Aeron*, and the stubborn *Cynon*;
And I escaped the spilling of my blood saved by the sacredness of the holy muse.

Pan lân Pyll oedd tevyll briw, (a)
 A gwaed ar wallt hyll,
 Ac i am ddwylan Fraw frowyll ! (b)

Dyçonad ystavell o esgyll ysgwydwr (c)
 Tra vydded yn fevyll, (d)
 A vriwed ar angad Pyll. (e)

Dyn dewis ar vy meibion, (f)
 Pan gyrçai bawb ei alon,
 Pyll wyn pwyll tân trwy livon ! (g)

Mâd ddodes ei vorddwyd dros obell (h)
 Ei orwydd, o wng ac o bell
 Pyll pwyll tân trwy fawell !

Oedd llary llaw aergre, oedd aeleu eilwydd, (i)
 Oedd dinas ar ystre:
 Pyll wyn doet erçyll eudde. (k)

Pan savai yn nrws pebyll,
 I ar orwydd erewyll,
 Arddelwai o wr wraig Pyll !

(a) Neu, Oed teuyll briw.

(b) Neu, Ac am dwylann ffraw ffrowyll.

(c) Neu, Dichonaf ystavell (ystevyll) o esgyll (oesgyll.)

(d) Neu, Tra uydaf yn sefyll.

(e) Neu, Afrifed ar angad Byll.

(f) Neu, Dyn deuis aruy meibion.

(g) Neu, Trwy linon; neu, liwon.

(h) Neu, Dros o bell.

(i) Neu, Aeleu eilvyd (aelaf eilwyd.)

(k) Neu, Pyll wyn doet perchyll eurdde (eude.)

Ll. Du. Pyll wyn oedd perchyll eurdde.

When *Pyll* (a) was slain gashing was the wound,
 And the blood on the hair seemed horrible,
 And on each bank of the *Fraw* (b) rapid was the stream !

A room might be formed from the wings of shields,
 Which would hold one standing upright,
 That were broken on the grasp of *Pyll*.

The chosen man amongst my sons,
 When each assailed the foe,
 Was fair *Pyll*, with a mind unrestrained, as flames up the chimney. (c)

Gracefully he placed his thigh over the saddle
 Of his steed, on the near and farther side—
Pyll with a mind unrestrained as flames up the chimney.

He was gentle, with a hand eager for battle, he was music to the mourners,
 He was a tower of strength on his steed of war—
 Fair *Pyll*! fearful is his covering of separation !

Should he be at the door of his tent,
 On the dark grey steed,
 At the sight, a hero would be conceived by the wife of *Pyll*.

(a) Another of the sons of *Llywarç*.

(b) There is a river of this name in *Anglesea*, on which was the usual residence of the princes of *North Wales*, thence called *Aberfraw*; but possibly the *Fraw* mentioned here was in some part of *Cumbria*.

(c) The original is *Lliwon*, here rendered chimney; which some have taken to mean a river; but the appellation may be given to one with as much propriety as to the other; for the word simply means the *place of flowing*, or *passing through*. There are a great many rivers called *Lliwon*; but that the other sense is right here is plain from the succeeding stanza, where the last line is the same, except that *sawell*, or *air hole*, is used instead of *Lliwon*.

Briwyd rhag Pyll penglog fêr; (a)
 Ys odid llwvyr yd llever (b)
 Yn daw; eiddil heb ddim digoner. (c)

Pyll wyn, pellynig ei glôd, (d)
 Handwyv nwyv erod o'th ddyvod, (e)
 Yn vab o'th arab adnabod! (f)

Goreu tridyn y dan nev,
 A warçedwis eu haddev,
 Pyll, a Selyv, a Sanddev.

Ysgwyd a roddais i Byll,
 Cyn noi gyfgu neu bu doll,
 Deiniaw i haddav ar wall. (g)

Cyd delai Gynmru, ac elyflu o Loegyr, (h)
 A llawer o bobtu,
 Dangosai Byll bwyll uddu. (i)

Na Phyll, na Madawg, ni byddynt hiroedlawg, (k)
 Or ddevawd y gelwynt: (l)
 "Rhoddyn!"—"na roddyn!"—cyngrair byth nis erçynt! (m)

(a) Neu, Beriwyd rac Pyll pengloc ffer.

(b) Neu, Ys odid (oeddyt) llyfr (llwfr, lwfyr, neu llyfyr) yd lleuer.
 Neu, Ys odid llwvyr yd llecher.

(c) Neu, Yndaw (yn dan) eiddil heb ddim (daw) digoner.

(d) Neu, Pell cunic (cynnig) ei glod.

(e) Neu, Handdwyf nwyf yrot oth dyvod.

(f) Neu, Unfab a tharan (atharan) adnabot.

(g) Neu, Deiniau-y hadau, arvoll (ar wall.)

Neu, Dimheu ei haddef ar wall.

(h) Neu, Ac elyflu Lloegr (elydlu o Loegr.)

(i) Neu, Danghoseis Byll bwyll ydu.

(k) Neu, Na Phwy l na Madauc ni bydynt hiraethauc.

(l) Neu, Or dewawt y (a) gelvynt (gehwynt.)

(m) Neu, Rodyn Uarodyn llygreir vyt nys erçynt.

There was fractured before *Pyll* a strong scull;
 Seldom was there before him a coward sniveller
 That would be silent; the weak is satisfied without any thing.

Fair *Pyll*, widely spread his fame;
 Am I not invigorated since that thou hast existed
 As my son, and joyful to have known thee!

The best three men under heaven,
 That guarded their habitation,
Pyll, and *Selyv*, and *Sanddev*. (a)

I gave a shield to *Pyll*,
 But before he slept was it not broken,
 Going carelessly to a dwelling?

Should *Cymru* (b) come, and the predatory host of *Lloegyr*
 With many on each side,
Pyll would shew them conduct.

Nor *Pyll*, nor *Madawg*, (c) would be long lived,
 If according to custom there was a calling— [scorned.
 “Surrender!”—“They would not surrender!” (d) quarters they ever

(a) *Selyv* and *Sanddev*, two other sons of *Llywarç*.

(b) *Wales*, according to common acceptation; but originally so much of the island as was inhabited by the unmixt *Cymry*. This was the original name general to the whole people, and howsoever separated into tribes, or principalities with their appropriate names, they still retained this remarkable appellation of *Cymry*, or *First Generation*.

(c) Another son of *Llywarç*.

(d) Surrender is not very close to the original; and as the literal meaning of the word is now a popular phrase that shall be given likewise:—“*Would they give in?*”—“*They would not give in!*”

Llyma y mab oedd divai, tringar
I veirdd, ys ei glod lle nid elai,
Byll pei bellaç parhaï. (a)

Maen, a Madawg, a Medel, dewrwyr,
Diyffig vroder,
Selyv, Heilyn, Llawr, Lliwer. (b)

Bedd Gwell yn y Rhiw Velen,
Bedd Sawyl (c) yn Llan Gollen,
Gwarçeidw Llavyr (d) Bwlç Llorien.

Bedd rhudd neu's cudd tywarç,
Ni's evrydd gweryd Ammarç (e)
Bedd Llyngedwy vab Llywarç.

Goreu triwyr yn eu gwlad,
I amddifyn eu trevad (f)
Eithyr, ac Erthyr, ac Argad.

Tri meib Llywarç, tri anghymmen câd,
Tri çeimiad avlawen,
Llev, ac Arau, ac Urien.

(a) Neu, Llyma y mabed (ymabedd) divei tringar y
Veird (ei eneid) ys y glod (Ni ferthynt ni fei eu clod.)
Lle nid elei Byll pei bellach parei (parhaai.)

(b) Neu, Lliwer.

(c) Neu, Sawyll.

(d) Neu, Llamyr.

(e) Neu, Ni feirudd Gweryd Amarch.

Neu, Nysevryd gueryt ammarch.

Ll. Du. Nis eiryd gweryd Cammarch.

(f) Neu, Y an diffyn eu trevad.

Behold my son that was without a fault, and warlike ;
 With the bards his fame went, where would not have gone
Pyll, if longer he had continued.

Maen, and *Madawg*, and *Medel*, valient men,
 And brothers not refractory,
Selyv, *Heilyn*, *Llawr*, and *Lliver*.

The grave of *Gwell* is in *Rhiw Velen*, (a)
 The grave of *Sawyl* in *Llangollen*, (b)
 And *Llavyr* guards in the pass of *Llorien*.

The ruddy grave, is it not covered with fods ?
 The earth of *Ammarç* (d) will not be made less pure
 By the grave of *Llyngedwy* the son of *Llywarç*.

The best three men in their country,
 For protecting their habitation,
Eithyr, and *Erthyr*, and *Argad*.

Three sons of *Llywarç*, the three untractable ones in battle,
 The three joyless wanderers were
Llev, and *Arau*, and *Urien*.

(a) Not far from *Bala* in *Meirion*.

(b) In *Denbighshire*.

(c) In *Montgomeryshire*.

(d) There is a *Dôl Ammarç* in *Montgomeryshire*.

Handid haws i amçwyfon, (a)
 O'i adaw ar lan awon,
 Y gyd â llu o wyr llwydion. (b)

Tarw trin rhyvel adwn,
 Cledyr câd, canwyll ysgwn:
 Reën nev ! rhwy a endewid hwn. (c)

Y bore gan law y dydd,
 Pan gyrçwyd Mwg-mawr-Drevydd,
 Nid oedd vagawd meirç Mecydd. (d)

Cyvarvan a'm cavall, (e)
 Celain ar wyar ar wall,
 Cyvranc Rhun a'r drud arall.

Diafbad a ddodir yn ngwarthav Llug Vynydd,
 Odduç ben bedd Cynllug,
 Mau gerydd, mi a'i gorug ! (f)

Odid eiry toïd ystrad,
 Dyvryfiynt cedwyr i gâd:
 Mi nid av, anav ni'm gad !

(a) Neu, Handid haws i amchuiffon.

(b) Neu, Y gyd a llu ewyr llwydon.

(c) Tarv trin ryvel adun

Cledir cad canvill o guuin

Ren new ruy a endeid hun.

(d) Ll. Du. Y bore gan lav ydit

Ban girchuid Mug mawr brewit (*brenin y Saeson*)

Nid oed vagaud meirch mechit.

(e) Neu, Kywarvan am cafall.

(f) Neu, Meugerit mi ae goruc.

May it be better for his conveniencies
That he be left on the banks of the river,
With a host of grey men. (a)

The bull of tumult, guider of the war,
And support of the battle, the bright elevated lamp—
Mover of heaven! too long has he been listened to.

The morning as the day appeared,
When the assault was made on the *Great Burner of Towns*. (b)
The steeds of *Meçydd* (c) were not trained up.

Opposite to my reposing cell,
There was the corpse in blood exposed,
From the rencounter of *Rhun* and the other hero.

A cry of lamentation will be made on the top of the mount of *Llug*,
Over the grave of *Cynllug*; (d)
The reproach belongs to me, I was the cause!

Hardly has the snow covered the vale,
When the warriors are hastening to the battle:
I do not go, I am hindered by infirmity.

(a) It seems that some monastery is alluded to.

(b) *Mwg-mawr-Drewydd*, is an epithet, if my recollection is right, given to *Edwyn* king of the Saxons of *Deira*, in some MSS.

(c) A son of *Llywarç*.

(d) Another of his sons.

(e) Another son of *Llywarç*.

Nid wyd ti ysgolhaig, nid wyd elaig;
 Unben ni'th elwir yn nydd rhaid—
 Oç, Cynddilic, na buoſt wraig ! (a)

Pell oddyman Aber Llyw,
 Pellaç ein dwy gyvedlyw :
 Talan telais dy ddeigyr i mi heddyw. (b)

Er yvais i win o gawg,
 Ev a ragwan rai rheiniawg :
 Esgyll gwawr oedd waywawr Duawg ! (c)

Oedd edivar gènyv pan ymerçis, (d)
 Nad gantu i ddewis ; (e)
 Cynnydd y vai hael hoedyl mis ! (f)

Adwen leverydd cyni vrân ;
 Pan ddisgynai yn nghyvyrddy
 Pen gwr, pan gwin a ddyly ! (g)

Meyrygawg marçawg maes,
 Tra vynws Dovydd vy lles,
 Nid yfwn vegis môç mêſ !

(a) Nyduid ti ysgolheic nid vid eleic
 Unben nith eluir in dit reit
 Och Kindilic na buoſt gureic.

(b) Neu, Talan teleis dy (te) deigyr heddyw.

(c) Neu, Diwg ; neu, Dwg.

(d) Neu, Ymercheis.

(e) Neu, Nat gantu y diewis.

(f) Neu, Cyn y dyfei hael hoedl mis.

(g) Neu, Atuen leveryd kyni

Fran (pan disgynnei ygkyvrddy

Pen (paen) gur pan guin a dyly.

Thou art no scholar, thou art no hermit,
 A prince thou wilt not be called in the day of conflict—
 Oh! *Cynddilig*, (e) why wert thou not a woman!

Far from here is *Aber Llyw*, (a)
 Farther apart are our two friendly tribes—
Talan, I have repaid thy tears to me this day!

Since I have drank wine from the goblet,
 There has been a piercing rencounter of the men of spears—
 Like the wings of the dawn was the glancing of the lance of *Duawg*. (b)

I repented of the time that I intreated
 That thou shouldest not have thy choice;
 It would have been generous to have life prolonged a month.

I know the voice of the raven, omen of woe,
 When it descends on the council house—
 Chief of men, a goblet of wine should be thy mead.

The victorious knight of the field,
 Whilst the Great Renovator permitted me prosperity,
 I did not then like the swine, devour the acorns!

(a) Another son of *Llywarç*.

(b) It is probable that this is the same as is written *Aber Leu*, in the Elegy on *Urien of Reged*, being the place where he was slain.

(c) One of the sons of *Llywarç*.

Llywarç Hên, na vydd di wyl,
Trwydded a gefi di anwyl—
Tarn dy lygad, taw nag wyl!

Hen wyv vi, ni'th oddiweddav,
Rhodd am gyfful, (a) cwdd arçav—
Marw Urien, angen arnav!

A'i dy gyfful cyrçu brân, (b)
Can ddiwg ac argynan—
Marw meibion Urien açlan?

Na çred vrân, na çred Ddunawd,
Na çai ganthudd yn fofawd,
Bugail lloi Llanvor llwybrawd. (c)

Yffydd Lanvor dra gweilgi,
Y gwna mor molud wrthi—
Llallogan ni wn a'i hi.

Yffydd Llanvor, tra bàdawg (d)
Ydd aä Clwyd yn Nghlyweda wg,
Ac ni wn ai hi llallawg.

Heis Dyvyrdwy yn ei thervyn,
O Veloç hyd Traweryn,
Bugail lloi Llanvor llwybryn. (e)

(a) Neu, Rot am gyflut.

(b) Neu, Ai dy gyflut cyrchu bran.

(c) Neu, Llafnawg llwyprawd.

(d) Neu, Yffydd llafnfawr tra bannawg.

(e) Neu, Llafnawr llwybryn.

Old *Llywarç* be thou not abashed,
An asylum thou shalt have, abounding with love—
Wipe thine eye, be silent, and cease from weeping!

I am old, I do not recollect thee,
I want advice, it is that I ask—
Urien is dead; and I am oppressed with trouble!

Is it for advice thou goest to the raven,
That sings her harmless clamour—
Are all the sons of *Urien* dead?

Believe not the raven, believe not *Dunawd*,
That thou shalt not have from them one blow in thy cause,
Herdman of the calves wandering the paths of *Llanvor*. (a)

There is *Llanvor*, beyond the stream
From which the sea augments its majesty—
But I know not that it is an oracle.

There is *Llanvor*, and very loud
Doth the *Clwyd* (b) unite with the *Clywedawg*;
But I do not know that it is ominous of other times.

The *Dyvyrdwy* (c) has spread over its bounds,
From *Meloç* as far as *Traweryn*,
Herdman of the calves ranging the paths of *Llanvor*.

(a) The church of *Llanvor* is situated on the banks of the *Dee*, about two miles below *Bala*, in *Meirion*. *Llywarç* ended his days in the neighbourhood, and was buried in that church.

(b) The *Clwyd* flows through the fine vale, to which it gives its name, in *Denbighshire*, and falls into the sea at *Rhuddlan*.

(c) The river *Dee*.

Truan o dynged a dynged,
A dyngwyd i Lywarç y nos i ganed :
Hir gniv, heb esgor lludded !

Teneu vy ysgwyd, ar affwy vy nhu,
Cw bwyv hên, a's gallav,
Ar Rodwydd Vorlas gwyliav !

DIWEDD.

Wretched is the fate that has been fated,
That was sworn to *Llywarç* on the night of his birth :
Long pains without being delivered of his woes !

Thin is my shield on my left side,
Though I am old, if I can,
I will watch on the encampment of *Morlas* !

THE END.

LETTER OF ALXANDER NEWTON TO JOHN LOCKE

My dear Sir,
I have your letter of the 11th inst. and am
glad to hear that you are well and
that you are still in the enjoyment of
your health.

I am very glad to hear that you are
well and that you are still in the
enjoyment of your health.

THE END

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GWERTH SWLLT.

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GAN

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